THE DEFENDER

December 1958

— *For Cover Story see page 36.*

- **Noah's Flood**
- **Truth Is More Precious Than Pearls**
- **Authoritarianism, Totalitarianism, Liberalism**

Greetings to our Christian Friends:

AS THIS MOST JOYOUS SEASON OF THE YEAR APPROACHES, I SHOULD LIKE TO EXPRESS TO YOU AND YOURS, IN ALL SINCERITY, MY DEEP APPRECIATION FOR THE PRIVILEGE YOU HAVE GIVEN ME, SERVING YOU IN THE PAST YEAR. CHRISTMAS IS A TIME FOR GIVING BUT WHOSE BIRTHDAY IS IT ANYWAY? I WANT TO HELP YOU; HERE IS MY

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FLOWERS TO MRS. FLOWERS

It has often been said that great men become greater due partially to their ability to surround themselves with capable co-workers.

Dr. Winrod, the founder of the Defenders of the Christian Faith was, in every respect, a man of no small stature. He was zealous, a personality of rare insight and courage, an illuminated soul with a vision.

He literally was saturated with new ideas, but realized it was impossible for one person to carry out all his wishes. This is where Mrs. M. L. Flowers fits into the picture.

Columbus discovered America, we are told, on October 12, 1492. On this same date, four hundred and thirty-eight years later, Mrs. Flowers was discovered, while working in her home town of Peoria, Illinois, as a public stenographer. Dr. Winrod invited both Mr. and Mrs. Flowers to join the Defenders organization. Through the years this proved to be one of his wisest moves.

Mr. Flowers traveled with Dr. Winrod, while Mrs. Flowers stayed in Wichita to look after the office.

She often tells the story of how, after one week in his employment, she remarked to him one morning, "Dr. Winrod, I'm terribly afraid you're not going to have enough work to keep me busy full time."

He responded by asking her to be patient; that he would worry about his ability to keep her busy. Ever since that day, Mrs. Flowers has hardly had time to catch her breath.

She has seen the Defenders organization expand from one small office, to the worldwide movement it is today. Dr. Winrod had the vision. In Mrs. Flowers' fertile mind and capable hands he found a way in which his dream of reaching the world for the cause of Christ could be realized.

Through the years they proved to be a rare combination. Other employees came and left but Mrs. Flowers, with her versatility, imagination and keen mind, stayed on, shoulder at the wheel.

There were times when the going was rough. She lived to see the day when some of Dr. Winrod's best friends turned their backs on him.

But the confidence she had in "the boss" (as Dr. Winrod was admiringly referred to by employees) was rewarded, and she was one of the proudest persons around the office the day he was vindicated in the eyes of the public.

Dr. Winrod is gone. But he left behind him a well-organized, loyal office force which continues to function efficiently, under Mrs. Flowers' leadership as Business and Office Manager.

THE DEFENDER

DECEMBER 1958 VOLUME 33, No. 8

Bransford Carney, *Editor* • William T. Watson, *Associate Editor*

M. L. Flowers, *Business Manager* • J. Wm. Bostrom, *Missionary Director*

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Change of Address:

Send your new address, together with the old, at least 30 days before the date of the issue with which it is to take effect. Address: The Defender, Subscription Department, P.O. Box 886 . . . Wichita, Kansas. If possible, enclose our address label.

The Defender

is published monthly by the Defenders of the Christian Faith, Inc., a religious, non-profit corporation, J. William Bostrom, D.D., President. Printed in U.S.A. Entered as second-class matter January 22, 1927, with the Post Office of Wichita under the Act of March 3, 1879.

Subscription Price:

$1.00 the year . . . 27 months $2.00. Make all checks and money orders payable to Defenders, Inc.

Advertising:

Address all communications regarding the purchase of advertising space to The Defender, Advertising Division . . . Wichita, Kansas.

GERALD B. WINROD, D.D. (1900-1957), *Founder*

SCANNING the HEADLINES

"The Defender Views the News"

Dr. Watson Speaks

It has been my privilege to serve as Vice President of the Defenders of the Christian Faith since its inception. However, at the time of Dr. Winrod's death on November 11, 1957, the Board of Directors saw fit to have me step in as President, a position which I humbly accepted.

This past year has been a good one for the Defenders organization. This has been made possible by the prayers of readers of *The Defender,* together with steady support from our many friends across the nation.

As a result of your cooperation, much has been accomplished. The magazine has grown in size, our presses have been kept busy printing additional literature, tracts, pamphlets and books but, most important of all, further strides have been made on the missionary fields.

I wish each of you could have been present at our annual Board meeting a few days ago and heard the encouraging reports of our various workers on the field. How your hearts would have thrilled at the way God has worked miracles at the various missionary outposts!

As some of you know, aside from serving as President of the Defenders of the Christian Faith for the past year, I have also the responsibility of the Presidency of Trinity College, located at Clearwater, Florida, a school founded more than a quarter of a century ago for the training of young men and women for active Christian service.

This position in itself is a time-consuming one.

After much meditation, consultation with interested friends and, of course, communion with our Heavenly Father, I felt led at the recent Board meeting to request that my name not be placed in nomination for the Presidency for the coming year.

There are many decisions to be made, almost daily, as well as various legal documents to be signed, in connection with the Presidency of the Defenders of the Christian Faith. It is almost imperative that the position be filled by someone nearer Wichita Headquarters.

I recommended to the Board that Dr. J. William Bostrom, the Missionary Director of the Defenders movement, and a warm personal friend of Dr. Winrod's for more than thirty years, be elected to the Presidency for the coming year.

This recommendation was accepted unanimously, and I agreed to continue on as Vice President.

Mrs. M. L. Flowers (see article page three, this *Defender)* was named Secretary-Treasurer, to replace the late Dr. Edward Fehr, and Mr. Bransford Carney, a long-time employee of the Defenders who has, for the past year served as Associate Editor, was appointed Editor of *The Defender.*

I feel confident that each of our friends will wholeheartedly endorse these appointments and will continue to lend their support, both prayerfully and financially.

—*Wm. T. Watson*

The DAR and the National Council

The National Society of the Daughters of the American Revolution, at their 67th Continental Congress, adopted some worthwhile resolutions dealing with racial integration, the United Nations and other subjects vital to the Christian American way of life.

Included in the resolutions adopted, of particular interest to *Defender* readers, was the following:

"Whereas, the National Council of Churches of Christ in the U.S.A., formerly the Federal Council of Churches, claims to represent and speak for 37 million Protestant church members and 35 denominations, and has brought into its member churches a vast network of collectivism; and

"Whereas, the official pronouncements of the National Council of Churches have dealt with political, racial, economic and socialistic matters in violation of the principle of the separation of church and state, such as opposition to the McCarran-Walter Immigration Act, support of increased appropriations for foreign aid, support of the General Agreement on Tariffs and Trade (GATT), International Labor Organization (ILO), Organization for Trade Cooperation (OTC), Federal Aid to Education, opposition to Congressional investigations of subversion and the promotion of the ecumenical or one-world church for the final triumph of socialism in world government; and

"Whereas, Socialism is defined in the Communist Manifesto as the 'pocket edition' of communism;

"Resolved, that the National Society, Daughters of the American Revolution, oppose the political, economic and socialistic one-world activities of the National Council of Churches of Christ in the U.S.A. as destructive of the basic Christian principles upon which the Church was founded and urge its members to recognize the doctrine of collectivism as a very real menace to the survival of our Christian Church."

Graham and His Critics

Evangelist Billy Graham is becoming quite a controversial figure. It was not too many years ago that the general public was unanimous in their praise of him and his efforts. He was regarded as a sincere young man, devoted to the cause of Christ and evangelical Christianity. But that day is past.

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In recent months the editors of *The Defender* have seen the green-eyed monster of jealousy envelop one after another of America's great and near-great religious leaders.

They have attacked Billy from all sides charging that . . . He consorts with modernists. He is seen too frequently in the company of sinners. He places too much emphasis on the results being obtained in his meetings. His messages are too simple, *ad nauseum*.

Are not these the same darts which were hurled at the Son of God when He walked the Palestinian hills?

Taking his cue from the Christ, Billy Graham too remains silent toward his accusers, preferring instead to move forward constructively.

At a recent news conference, held in Columbia, South Carolina, the evangelist said his only reason for going there was "to preach the gospel." He refused to comment further on criticism of himself, saying:

"If I digress and begin to answer my critics, the effectiveness of my ministry would be lost. Let God be my defense. I have no scriptural right to answer my critics."

Defender readers are urged to remember his enemies in their daily prayers. Most of these men were formerly servants of God in their own right. But they have allowed themselves to become victims of the green-eyed monster, a very cunning tool of the devil.

When a fresh barrage crosses the desk of your editor, he cannot help but recall the lines learned when a student in high school:

> 'Tis better by far to be a part of the construction gang, than to join up with a wrecking crew.

Working Mothers

According to the latest statistics, one third of America's women have deserted the home for at least several hours a day, and are at work, holding down jobs in offices, factories and other places of business.

And you'll find the ladies at work at some of the most unusual occupations. For instance, the Census Bureau lists women working in the following "unladylike" professions or occupations:

> 2,460 Funeral Directors and Embalmers
> 4,350 Bus Drivers
> 690 Auctioneers

There are even 450 women bootblacks listed, 450 plasterers and 360 locomotive engineers. In addition to 840 sailors and deckhands, 750 of the "fair sex" are toiling as longshorewomen and stevedorettes. As if these facts were not startling enough, it was also revealed there are 120 lady boilermakers!

We may smile when we read the above, but really, it is a serious matter. In certain instances, it is necessary for women, even mothers to hold down jobs.

Girls out of school need to make a living. The same applies for widows who were not properly cared for by their deceased spouses.

But the wife or mother who leaves the comforts of her home is, in most instances, at fault. If her husband provides her with a decent livelihood, she has no business going out into the world to supplement that income.

Entirely too many homes have been wrecked by young couples trying to "keep up with the Joneses."

It is a pathetic sight to see young mothers cart their offspring down to the nearest nursery school or baby sitter, park them there all day long while they go out to earn an "extra buck" to buy a little fancier dress or pay for that late model car.

Working mothers are one of the chief causes of juvenile delinquency today. By neglecting their children, their homes and their husbands, they place themselves in the unenviable position of going contrary to the will and direction of the laws of God.

Episcopalians and Alcohol

At their recent general convention, held in Miami Beach, Florida, Episcopalians were advised that: "There is no scriptural command requiring total abstinence for the God fearing man.

"A Christian who drinks moderately with due regard for the feelings and needs of his brothers and with a conscientious care for the claims of God can drink with thanksgiving to him for these blessings."

The report, which was drawn up by a commission on alcoholism, offered the following "tips to hosts:"

Never give a party for the main purpose of drinking; always serve food with drinks; serve the food without undue delay if drinks come first; always serve nonalcoholic drinks too; never allow pressure on guests to drink if they don't want to; never leave it up to liquor to do your job of creating a wholesome, sociable atmosphere.

Among other things, the Episcopalians were advised that alcoholic drinks are a gift of God, if used properly.

Your editor urges readers of *The Defender* to place a copy of this magazine in the hands of each of their Episcopalian friends, calling their special attention to Dr. Blair's article beginning on page eighteen, entitled "The Perils of Alcohol." Then this should be followed up by resounding letters of protest to the commission on alcoholism.

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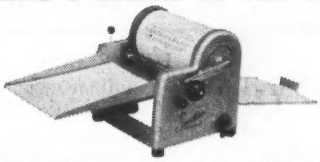

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NOAH'S FLOOD

Did it Really Happen?

Rev. Harold W. Clark

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NO PERSON with ordinary powers of observation can study the rocks in their natural location without being forcibly impressed with the idea that present forces at work in the earth are in no way comparable to the forces that must have been at work in the past.

The scattered and irregular distribution, the twisting and tilting, the stupendous carving and upheaval of the rock formations seen in any mountain region, point to violent action far surpassing anything that men know today.

It is not surprising that the early investigators of geological formations found that in the story of the Flood lay an explanation for the conditions which they observed in the earth.

Any candid consideration of the question of evolution must give attention to the alternative method, that of direct creation, and to the scientific aspects of the Genesis record.

Although the acceptance of Lyell's theory of uniformity of natural forces has made, in the minds of most scientists, long ages a necessity, the fact remains that in the Genesis narrative there is another explanation which is worthy of careful study.

In the present knowledge of scientific truth there are many facts which go to show that the scientific evidence for the Flood is much stronger than has commonly been acknowledged.

In the Bible record of a literal creation at a comparatively recent date, a perfect earth where vegetation and animal life flourished in tropical abundance, and a world-wide catastrophe by which Edenic conditions were completely altered and practically obliterated, we have a harmonious and connected explanation for the geological formations and for the physical features of the earth during historic times.

When we consider the Flood itself, we cannot dogmatically assert any absolute facts regarding the exact causes and progress of the event for, unlike the uniformitarians, we do not profess to find in present forces an explanation of the operations of the past.

We do believe that in certain discoveries that have recently been made there are wonderful corollaries with the Genesis record of the Flood, and that by studying some of these facts we can see the scientific accuracy of the Bible.

A Supernatural Phenomenon

While the Deluge was an immensely greater affair than most persons picture it to be, and must be understood as a supernatural phenomenon, at the same time we have no reason to believe otherwise than that natural forces played a considerable part in its activities.

Because of the statements so commonly made that the Flood was not a scientific possibility, it might be well for us to investigate some of the latest truths that have come to throw light on the problem.

Not that it is necessary to prove scientifically that the Flood did or could occur; but, assuming the possibility of the Flood, and accepting the Bible record as a genuine portrayal of a world-wide catastrophe which was responsible for much of the geological action of the past, the finding of scientific facts that verify the scientific accuracy of the record will materially strengthen our position; and when to these facts we add the proofs of the impossibility of uniformitarian action as the cause of the geological formations, we shall have a practically unimpeachable testimony as to the truthfulness and literal accuracy of the creation doctrine with its catastrophic Flood corollary.

That the geological formations were produced by such a violent action of the surface waters of the earth is evident from the appearance of the rocks, in which there frequently are to be found fossil fish in schools, and in beds extending for miles.

So prevalent are they that certain rocks classed as Devonian have been named as being produced during the "Age of Fishes."

Hugh Miller thus describes this formation in Scotland: "Some terrible catastrophe involved in sudden destruction the fish of an area at least a hundred miles from boundary to boundary, perhaps much more. The same platform in Orkney as at Cromarty is strewed thick with remains, which exhibit unequivocally the marks of violent death. The figures are contorted, contracted, curved; the tail in many instances is bent round to the head; the spines stick out; the fins are spread to the full, as in fish that die in convulsions."

Ancient Mammals

The same story is repeated with the mammals. In ancient times the earth was populated by vast numbers of mammals that are now largely extinct.

Whole series of strange animals roamed the earth, among which were the titanotheriidae, huge rhinoceros-like creatures; hyracotheres, like horses; giant pigs; even-toed ungulates resembling modern deer, cattle, and antelopes; great dogs, wolves, the saber-toothed tiger, and camels; and in the water many queer forms, including the zeuglodon, a whalelike creature seventy-five feet long.

Literally hundreds of extinct types are to be found in the rocks, and one has only to visit a collection in one of

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our large museums to be filled with astonishment at the remnants of ancient life that he sees there displayed.

The extermination of these great animals is a profound mystery to the geologists. Among the most interesting of mammals were the mammoths, huge beasts related to the elephants.

Sir Henry H. Howorth, in his voluminous work, "The Mammoth and the Flood," has given an exhaustive discussion of the distribution of the bones of mammoths and other large animals.

The following paragraphs will give a brief synopsis of his main points, which are derived from the reports of fifty or more travelers, besides official reports of the Russian government.

The area with which most of his discussion is concerned begins with the Arctic islands north of Russia and reaches eastward across Bering Strait into Alaska.

The great Siberian plain is low and flat, and the mud is frozen most of the year. When the summer sun melts the mudbanks along the rivers, the bones, and sometimes the whole bodies of gigantic animals appear, undecayed.

One of the New Siberia Islands, a small one of fifty square miles, is composed almost entirely of fossil bones. One traveler counted ten elephant tusks sticking out of the ground in half a mile, and this condition was general.

Besides the elephant bones, there were bones of rhinoceroses, horses, bisons, oxen and sheep. The soil of other islands is said to be composed almost entirely of the partly decayed bones of animals.

The whole coastline of Siberia is said to have elephant remains embedded in the strata. Wherever rivers have cut through the muddy deposits, these same bones appear in enormous quantities for miles back from the shore.

Along the Yenisei River, says one writer, the mammoth bones which fall out of the cliffs are so numerous that on decomposing they form a substance known as "boneglue."

Ivory Collecting

The natives living along these rivers make a business of collecting the ivory. Since A.D. 900 a regular ivory trade has been carried on with China, Arabia and Europe.

The number of tusks thus brought into the market must have been tremendous, for in one period of twenty years, Howorth says, not less than twenty thousand elephant tusks were taken from one locality alone to the European markets.

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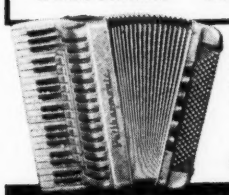

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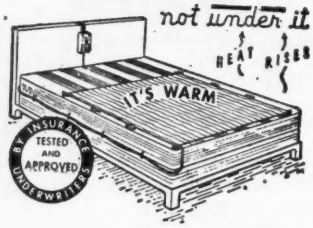

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Some of the Yemenite Jews in their great exodus to Israel were so undernourished they could hardly hold food. They were numb from weeks of terror and hope.

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Is there a Christmas in Israel? There can be — with your help! Hebrew Christians are still suffering discrimination. Their children become targets of ridicule.

Your heart will be rejoicing if at this blessed Christmas season you help relieve distress and give a little happiness to needy, hungry Hebrew Christians in Israel and in Europe. Remember especially the little children and the aged Hebrew Christians whom we support in Homes.

Jacob Peltz

Reverend Jacob Peltz, Ph.B., B.D. Secretary

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Some of the Siberian rivers have their sides and bottoms lined with bones and teeth. Where the Lena empties into the Arctic the bones pile up like driftwood. In some places in that region the ground seems to consist almost entirely of the bones of mammoths.

The number of animals involved in these great burial grounds is enormous. Some have estimated that more than five million mammoths met their death in a great cataclysm — to say nothing of the other animals.

One explorer reports that there is not in all Russia, from the Don as far as the Chukotski Peninsula, next to Alaska, a river or stream on the banks of which or in the beds of which there have not been found bones of elephants or other huge animals.

The suddenness with which some of these animals were overtaken by disaster is indicated by the fact that in the northern part, where the ground is always frozen, the red meat is preserved and is readily devoured by dogs.

Whole bodies are found in perfect condition, with the eyes retaining the glassy stare of sudden death, and with identifiable vegetation in the stomachs.

Almost identical conditions prevail in Alaska. Gold-dredging machines excavate the bones of lions, elephants, mastodons, horses, bears, bison, moose and other animals.

Similar evidences of sudden death are found in other parts of the world although the warmer climates do not allow such a degree of preservation.

Remains of elephants have been found in abundance around the North Sea. In Tuscany, Italy, a chalk cliff is filled with the bones of elephants, hippopotamuses, rhinoceroses, hyenas, and other animals.

Hippopotamus bones are abundant around the shores of the Mediterranean. At San Ciro, Sicily, they have been quarried for making charcoal for use in the refining of sugar.

In one heap of these bones, fragments were estimated to represent two thousand individual carcasses. Similar conditions exist in parts of India, New Zealand, and other regions.

Age No Consideration

Among the striking features of these burial grounds is the fact that the remains include animals of all ages. Old and young perished alike.

There must have been some overwhelming disaster. An epidemic of disease is ruled out, because disease never takes all species indiscriminately.

Natural death is ruled out because of the preservation of the flesh. Violence is indicated by the fact that so many of the bodies are disarticulated. Howorth says:

"We want a cause that should kill the animals, and yet not break to pieces their bodies, or even mutilate them; a cause which would in some cases disintegrate the skeletons without weathering the bones.

"We want a cause that would ... bury the bodies as well as kill the animals, which would take up gravel and clay and lay them down again, and which could sweep together animals of different sizes and species, and mix them with trees and other debris of vegetation.

"Water ... is the only cause known to me capable of doing the work on a scale commensurate with the effects we see in Siberia."

Genesis Has The Answer

The picture of the extermination of the ancient life types is impressive when viewed as a whole. Let us imagine the whole series of fossiliferous rocks piled up in a single column as they are named in popular geology.

The geologist, interpreting his findings on the theory of uniformity, is puzzled to find that Cambrian trilobites should disappear suddenly — that echinoderms, which were so abundant in Palezoic "times," should so nearly disappear from modern waters; that mollusks, so abundant in Palezoic and Mesozoic waters, should be so comparatively scarce today; that great groups of Palezoic fishes should disappear suddenly; that Mesozoic reptiles and Cenozoic mammals should come to extinction without any apparent reason.

One who is inclined toward the catastrophic interpretation of geology, and who regards the geologic column as a series of deposits representing the burial of the ancient life zones of the earth by an overwhelming catastrophe, finds in these sudden exterminations exactly what he might expect.

In other words, if the ancient world, with its array of life arranged in various zones in the sea and on land, were to be overtaken by a great flood of waters, there would be formed a succession of fossil-bearing rocks, each with its peculiar types of life, and with comparatively little mingling of one type with the other.

The puzzle that the geologists find so confusing becomes clear as a picture when studied in the light of the Scripture statement, "I will destroy them with the earth." (Genesis 6:13)

"A word fitly spoken is like

APPLES OF GOLD

in pictures of silver." Proverbs 25:11.

FOR GOD so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

—*John 3:16.*

No joy is complete unless it is shared.

The sincerity of the giver makes the gift dear and precious.

Too often the Christmas bells with the merriest jingle are on the cash register.

Forget yourself for others, and others will never forget you.

He who is not liberal with what he has, does but deceive himself when he thinks he would be liberal if he had more.

—*W. S. Plummer.*

What I spent I had. What I kept I lost. What I gave I have.

We are rich only through what we give; and poor only through what we refuse and keep.

If you want to be rich, give; if you want to be poor, grasp; if you want abundance, scatter; if you want to be needy, hoard!

You may give without loving but you cannot love without giving.

Well-arranged time is a sure mark of a well-arranged mind.

A chain is no stronger than its weakest link.

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Ring, bells, ring! Redemption's day
is dawning,
Hail, all hail, salute the holy morn;
Sing, choirs, sing, 'tis yours to
tell the story;
Hail, all hail! a Saviour has been born!

Never expect to govern others until you have learned to govern yourself.

The fellow who worries about what people will think of him wouldn't worry so much if he only knew how seldom they do.

Simplicity is an essential characteristic of greatness.

He that loses wealth loses little, but he that loses courage loses all.

—*Cerbantes.*

To give praise is more blessed than to receive it.

Praise loudly, blame softly.

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To avoid old age keep taking on new thoughts and throwing off old habits.

The Bible is a great and powerful tree. Each word is a mighty branch. Each of these branches have I well shaken. And the shaking of them has never disappointed me.

—*Martin Luther.*

To achieve success, not by heritage but by individual effort, is the greatest joy of life.

—*J. P. Morgan.*

If the best things are not possible for you, make the best of those things which are possible.

The powers of originality and individuality make for strong personalities.

—*E. N. LeJeune.*

Let your friends be few and well-chosen.

Well-timed silence is more eloquent than words.

Put work into your life and life into your work.

The advantage of leisure is mainly that we have the power of choosing our work; not certainly that it confers any privilege of idleness.

—*Lord Averbury.*

Being everlastingly on the job beats carrying a rabbit's foot for luck.

The most important thought I ever had was that of my individual responsibility to God.

—*Daniel Webster.*

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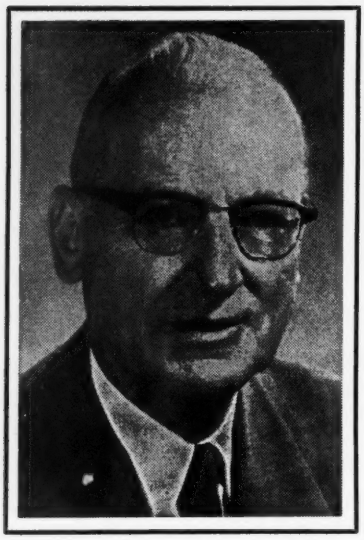

THE PURPOSES OF JESUS' MANIFESTATION

Sermon Of The Month

R. S. BEAL, D.D.
TUCSON, ARIZONA

CHRISTMAS serves to bring to our attention the glorious truth of our Lord's manifestation by incarnation and His advent into the world.

Christ's birth is not, as is commonly supposed, the beginning of Christianity. Many have so taught, but Christianity goes back to the beginning of the human race and to God's promise of a redeemer as found in Genesis 3:15.

Christmas serves to remind us of the larger manifestation of Christianity because of the physical manifestation of the Saviour.

The incarnation of the Lord Jesus Christ is the gateway of the methods of God with a sinning race. The Old Testament moves along the highway of Divine revelation, steadily, necessarily and vitally book by book to this grand event, and from this point all subsequent movements proceed.

To men, the manifestation of our Lord by incarnation is a golden hinge by which everything swings in the unfolding purposes of God.

There are those who would challenge the centrality of the incarnation. They would be quick to say it is not as important as that.

Time and again I have heard men declare that they could accept or reject this truth without affecting Christianity. And, they claim, if a person rejects this revelation of Christ, he can be just as good a Christian as if he accepted it because to them it is a nonessential.

Let it be understood, however, that it is not a question as to how anyone may feel about this matter. The essential thing for us to face is whether or not it is a part of what God has told us about His Son.

If God teaches us that Jesus is His only begotten Son and that He is born of a virgin, that is enough. To deny it then would be to make God a liar.

I have talked to those who are vigorous in their contention for the resurrection of Jesus Christ but who minimize exceedingly His incarnation.

Paul states concerning Jesus' resurrection, "And if Christ be not risen, then is our preaching vain, and your faith is also vain."

Again, "And if Christ be not raised, your faith is vain; ye are yet in your sins."

The Virgin Birth

I believe the truth of the virgin birth of our Lord is of sufficient importance that it might be substituted for resurrection in these passages with the same results.

"If Christ be not virgin born, then is our preaching vain, and your faith is also vain."

Then again, "If Christ be not virgin born, your faith is vain; ye are yet in your sins."

An examination of the whole scope of doctrinal teaching on this subject will so impress us as to lead to the conclusion which I have indicated.

When the doubting Thomas came face to face with the risen Saviour and beheld Him as He was, he fell down at His feet and cried out, "My Lord and my God."

Such is the testimony that everyone should be able to bear as he comes to the side of the manger and beholds that Divine Child nestled in the bosom of His virgin mother.

The cry of that Holy Babe was the voice of Almighty God and infinitely wiser than the voice of the greatest philosopher, for the foolishness of God is wiser than men and the weakness of God is stronger than men.

The only mother in this world who ever had a right to worship her baby was Mary, for her Babe was God. The only child who ever had a true horoscope was Jesus, for He was God and His life story was revealed in the stars above His head.

David reminded us how the heavens declared the glory of God, and Jesus was that glory. When you behold that Holy Child and your minds dwell upon Him this Christmas season, you may rightly say, "Heaven is come down to earth."

I am not going to take any one text in particular since it is my purpose to call your attention to several in revealing why Jesus Christ was manifested among men.

But by way of introducing my theme, I invite you to consider John 1:14, "And the Word was made flesh, and dwelt (tabernacled) among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth."

Questions For Answering

A most casual reading of this text brings many questions trooping into the mind, such as, Why was the Word made flesh? Why did Jesus come through the portals of a woman's life? Why did He come, do and die as He did?

Why didn't He come amid the splendors and glories of the Person He was? Why did He not come as a full grown man? Why should the incarnation be as it was?

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Such questions have troubled many, yet I think all of them can be answered if we will but consider the reasonableness of His virgin birth.

We recall how a Roman officer said of Jesus, "Never man spake like this man." It would not be amiss to say, "Never man lived as this man," and "No man ever wrought as this man," and "No man ever died as this man," and "No man ever rose from the dead as this man."

In other words, His life, His deeds, His death, His resurrection were unique and supernatural in character. These things being true, is it not logical to believe that such a supernatural life indicates beyond any question a supernatural beginning?

To me, the virgin birth of our Saviour is demanded, and it would be a strange thing indeed if He were not born in this manner. Let no man deceive you in these things.

We need to be reminded constantly that the incarnation means God clothed in flesh. It means the Infinite becoming finite. It means God coming within the boundaries of a few pounds of flesh. It means God was in Christ reconciling the world unto Himself.

But let us look a little more carefully as to the "why's" of His manifestation in incarnation.

In John 1:18 the Holy Spirit has given us one among many reasons for His manifestation.

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him."

Jesus came into the world in the manner in which He did

To Declare God

It is remarkable how clearly God revealed Himself in Old Testament days. Yet as wonderful as were the Old Testament revelations of God, they were not final. They were all preparatory to the climactic revelation as given us of Him in Jesus Christ.

We may know exactly what the Father is like by beholding His Son who was the "brightness of His glory and the express image of His person."

The word "declared" in John 1:18 means to interpret, to introduce, to lead forth. And by His incarnation that is what Jesus did. He led forth the Father and revealed a new relationship to His people.

God is known by His names and each name by which He has declared Himself is an additional revelation of Himself. Jesus led Him forth as Father to those who would trust Him.

This name is the highest that love could devise, yet the lowest name to which His dignity ever descended. Jesus, speaking to His disciples when He taught them to pray, said, "Our Father which art in heaven."

Thus Jesus led Him forth in a new light. It is a precious thing to know God as Father; not as a tyrant, or a hardhearted Sovereign sitting upon a throne, but, praise God, as a loving and tender Father.

Jesus led Him forth in the glory of the divine attributes. While it is true that God's handiwork reveals some of the attributes of God, yet we must turn to Jesus Christ to discover the attributes of His love and mercy, His grace and compassion.

Jesus brought this out as He answered Pilate's question as to His kingship. "Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."

He came to confirm the truth of all that God has uttered. Jesus confirmed what the modernists reject. His incarnation was a witness to the Person, presence and power of God among men.

There was another reason for the appearance of Christ, and John gives us this in his first epistle, chapter 3 and verse 5, "And ye know that He was manifested to take away our sins; and in Him is no sin." Thus the Saviour appeared

To Take Away Our Sins

Jesus could not have taken away the sins of others if He Himself had been tainted with sin. John is quick to remind us that "in Him is no sin."

This is one of the strongest arguments to be found anywhere that Jesus had no human father. If Joseph were His father and He was begotten as are others, then He was the possessor of sin.

It may be said of Adam's descendants that "all have sinned and come short of the glory of God." Having no human father, Jesus possessed no corrupt nature.

We get our life from our earthly father and our body from our mother. Je-

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The Lonely Shepherd

"The other day I met a shepherd on a mountain slope to whom I offered some tracts, saying, 'You who live in such a lonely place — if you accept Jesus Christ, you will be happy forever.' As he poured out to me all his bitter sorrows, I told him that the Word of God is the only medicine that can cure the wounds of the heart.

"Next day I went to give him a New Testament, for which he was very grateful. He said that he and some other shepherds had read the tracts I gave him and that it was the first time in their lives they had heard of salvation through Christ. I asked him whether he realized that he was a sinner, and he said that he did. 'Do you know why Jesus came to this world and died?' I continued. 'To cleanse us from sin,' he answered. 'Then why don't you go to Him to save you?' I asked. As I talked on, he became more and more thoughtful. 'Yes, I want to be saved,' were his last words that evening."

Thus Gregory, a student at our Macedonian Bible Institute who knows what it is to suffer persecution for the cause of Christ, tells of his encounter with a seeking soul. The school which he attends is unique in Greece. It was founded to train young men and women for full-time Christian service and to do missionary work while they are still in training. Even more important than our many-sided relief program is the preparation of young Greeks to reach their own people with the Gospel. How would you like to help fit a young man or woman for the Lord's service in Greece? **If you would be interested in a full ($25 a month) or part scholarship, we will be glad to send you the picture and testimony of the one you are helping. Also you will have the thrill of personal correspondence. Just write to the American Mission to Greeks, Inc., Rev. Spiros Zodhiates, General Secretary, Dept. DF, P.O. Box 423, New York 36, N. Y. (In Canada: 90 Duplex Ave., Toronto 7, Ontario.)**

sus was God's only begotten Son, for whom a body was prepared in the womb of the virgin. Jesus had no sin in Him and He could not have sinned for He was God, and it is impossible for God to lie or to commit any other sin.

Having no sin of His own for which to answer and with which to deal, Jesus could be a fit substitute for sinners, and to this end He was manifested.

No man has power enough to take away his own sins. The fact is they are his master and take him away. But Jesus took our sins upon Himself, met the judgment of God for those sins, and by His sacrificial work has removed them from us so that not one remains to be charged against us.

After four thousand years of struggle against sin on the part of men, Jesus came and took them away. How I thank God that I learned through His Word to let Him take away what I had not been able to throw off. What a wonderful Saviour is Jesus my Lord!

Then we read in God's Holy Word how Jesus was manifested to

Destroy the Works of the Devil

In I John 3:8 are the words, "For this purpose the Son of God was manifested, that He might destroy the works of the devil."

The Devil is a tremendous reality in spite of the fact that it is popular today to deny his existence. That he does not exist is what he wants people to believe, then they will not suspect his presence nor recognize his work.

We are shut up to the Word of God as to our understanding of this mighty creature. We cannot go into the story of his origin or how he became the Devil, but we shall limit ourselves to what the Bible teaches about his work.

Jesus called the Devil a murderer. In this capacity, then, he is a destroyer of life. Jesus undid this by the gift of His own life to such as will receive Him.

Satan is revealed as a liar and the father of it. To lie is to deceive, to cover over, and thus to blind. In this capacity, the Devil is a destroyer of the light. He hates the light and is ever seeking to conceal it.

The worst lie the Devil tells is that Jesus was not the only begotten Son of God, and by so doing, he blinds men to the only One who can save and keep. Jesus destroys the Devil's darkness by the light of Himself.

A great characteristic of the Devil is that of hatred, and by hating as he does he destroys love. Jesus was manifested to destroy the Devil's hatred by the gift of His own love.

The angelic choir sang on the day of our Lord's manifestation, "Glory to God in the highest, and on earth peace, good will toward men."

The Revised Version (1901 translation) gives a better rendition, "And on earth peace, among men in whom He is well pleased." Rotherham in his translation makes it even plainer, "On earth, peace among men of good will." That is, peace comes to those on earth who are of good will, who are willing to accept Jesus as Saviour and as the only One who can destroy rebellion and other works of the Devil that destroy peace.

Again, we discover that Jesus came into the world and was made like unto His brethren to be

A Merciful and Faithful High Priest

This truth is revealed in Hebrews 2:17-18, which reads in part, "Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God (in behalf of men), to make reconciliation for the sins of the people."

Jesus was made like unto His brethren. He was tested in all points so that He knows by experience the subtle attacks of the adversary. Having suffered in these experiences, He is able to succor them that are tempted.

He has been through every experience through which we have been called upon to pass. He knows how to minister wisely and sympathetically.

The veterans of the first world war were better prepared to sympathize with those who returned from the second world war because they had been there. They knew experimentally the hardships, the trials and the dangers of military life.

So Jesus was manifested to be a merciful and faithful high priest. It is comforting to know that He knows, not only as God of very God, but as God manifested in the flesh who has passed through the limitations which are ours and who has borne the weight of attack.

The first advent of our Saviour was necessary to the second. There could not be the coming in glory until He had come in humility as the prophets prophesied. Hence Jesus was manifested to

Prepare for the Second Advent

The return of Jesus Christ into this world in His power is the consummation of the purposes of God. All things are moving onward toward the dispen-

sation of the fulness of times, but these things could not be until He had come as a Saviour and Redeemer.

Jesus could have come back in power and great glory, but had He done so every human being on the face of the earth would have been swept into hell and Jesus would have experienced the millennium alone.

But in His first advent He made salvation possible, so that when He comes back to rule and reign there will be multitudes to follow Him and to be prepared for what will be set up when He comes.

By receiving Him as He came in His humiliation and death, we are made ready for resurrection and for glorification.

In John 14:21 are these precious words: "And he that loveth Me shall be loved of My Father, and I will love Him, and will manifest Myself to him."

Here is a personal manifestation of the Saviour. Who is it that will manifest Himself? None other than the Lord Jesus Christ, the One who walked on earth some 1900 years ago, the One who was crucified and who was raised from the dead and who is seated at God's right hand at this moment. He it is who will reveal Himself to men.

But what is the channel by which Jesus will reveal Himself? "He that loveth Me."

Some have wished that they had lived in the days of the twelve disciples so that they might have seen Jesus. That is not necessary in view of what He states in this passage.

We need but set our affection upon Him and He will become very real and very near to every one of us. What a privilege this is and what a blessed manifestation!

Christmas in the truest sense of the word may become the personal experience and joy of all. There may be a manifestation of Him for us as real and as precious as for the shepherds and the wise men of old.

GOSSIP

Gossip is the tool of the coward. Christian courage never resorts to the baseness of gossip to achieve its end.

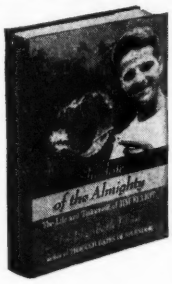
Gossip is the product of shallow minds. They try to impress others with what they pretend to know.

Gossip is the diversion of the fool. Wisdom is gainfully employed in the application of knowledge.

Gossip is like a muddy stream that seeks to find its own level. Sincerity and love will have no part of it.

Gossip is really lower than a viper; only it strikes without warning.

Gossip associates itself with lying; and thrives on half truths.



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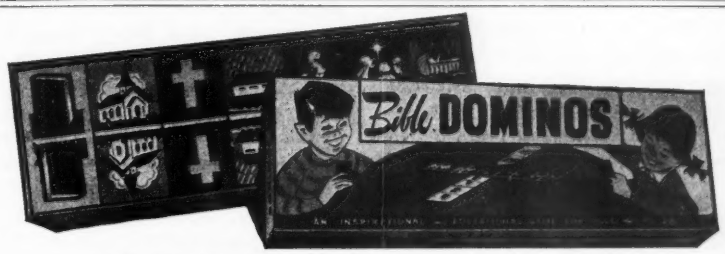

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After investing more than twelve thousand hours of diligent research and prayerful study, they are convinced that the merits of the Amplified New Testament are sufficient justification for its existence.

The richness and clarity in the translation from the Greek of multi-shaded meanings are destined to fascinate and intrigue the hearts and minds of readers, regardless of age or denominational preference. At the same time, it will prove infinitely more; it will become beneficially enlightening and helpfully instructive.

Dr. Frances E. Siewert, who served as Research Secretary, has spent the major portion of a long life in humble, thorough preparation for such hallowed endeavor as this represents, memorizing chapter after chapter of the Greek text — translating, collating and correlating in an amazing display of ability and accomplishment.

An Editorial Committee gave dedicated and diligent attention to the manuscript. The edited and proofed translation was then submitted to three qualified Greek consultants.

Twenty-seven translations and versions of the New Testament in whole or in part were assiduously examined and the greatest lexicographers of all times continually consulted. The Greek text of Westcott and Hort was pursued with meticulous care.

A fourfold aim for this version has been kept in view:

1. **That it should be true to the original Greek.**
2. **That it should be grammatically correct.**
3. **That it should be understandable to the masses.**
4. **That it should give the Lord Jesus Christ His proper place, the place which the Word gives Him.**

Translation Difficulties

There never has been, nor can be, an entirely adequate translation of the New Testament from the original Greek.

No matter how perfectly done the work of the translators may be, the difficulties involved in expressing the ideas bound up in one Greek word or phrase in an equivalent English word or phrase are often insurmountable.

In some cases the translator finds himself confronted with a Greek term that combines the thought of a number of English words, each of which conveys some shade of meaning not to be found in the others. His only choice is to select the most fitting of these expressions and omit the others.

In this way the reader is deprived of much that would clarify the meaning of the text if he only knew it, and it often leaves him with only a vague understanding of what would otherwise be delightfully clear.

The Amplified New Testament is designed to overcome much of this existing deficiency by furnishing in one volume, and as the Greek text legitimately permits, multiple expressions for a richer, fuller and more revealing appreciation of the divine message.

It is not a substitute for other versions. It is intended to supplement them, authentically, concisely and in convenient form.

To illustrate, let us take the sentence, "Believe on the Lord Jesus Christ and thou shalt be saved." (Acts 16:31)

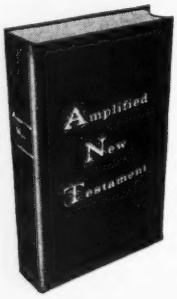
What does the word "believe" mean? It is extremely important, for multitudes are pinning their hope of heaven upon it. Yet that word long since ceased to convey, if it ever did, the sense of the original.

Webster's long definition of "believe" includes such synonymous expressions as, "to place credence ... apart from personal knowledge; to expect or hope ... to be more or less firmly persuaded of the truth of anything, to think or suppose."

In this sense, most people believe in Christ — that He lived; that He was a perfect man Who sincerely believed Himself to be the Son of God, and that He died on the cross hoping to save sinners.

But this is by no means the meaning of the Greek word which twenty-two New Testament versions out of twenty-four consulted render "believe." Yet they do so because there is no single better word in the English.

The Greek word is *pisteuo*, and means, "To adhere to, cleave to; to trust, to have faith in; to rely on" — which summed up in, "Believe on the Lord Jesus Christ and thou shalt be



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A COMPARISON REPORT

In order to give Defender readers an opportunity to compare the Amplified New Testament with other translations, the following verses have been chosen at random for scrutiny:

King James Version	Revised Standard Version	Amplified New Testament
For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John 3:16.	For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life. John 3:16.	For God so greatly loved and dearly prized the world that He (even) gave up His only begotten Son, so that whoever believes in (trusts, clings to, relies on) Him may not perish — come to destruction, be lost — but have eternal (everlasting) life. John 3:16.
And we know that all things work together for good to them that love God, to them who are the called according to his purpose. Romans 8:28.	We know that in everything God works for good with those who love him, who are called according to his purpose. Romans 8:28.	We are assured and know that (God being a partner in their labor), all things work together and are (fitting into a plan) for good to those who love God and are called according to (His) design and purpose. Romans 8:28.
I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. Romans 12:1.	I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Romans 8:28.	I appeal to you therefore, brethren, and beg of you in view of (all) the mercies of God, to make a decisive dedication of your bodies — presenting all your members and faculties — as a living sacrifice, holy (devoted, consecrated) and well pleasing to God, which is your reasonable (rational, intelligent) service and spiritual worship. Romans 12:1.
Casting all your care upon him; for he careth for you. I Peter 5:7.	Cast all your anxieties on him, for he cares about you. I Peter 5:7.	Casting the whole of your care — all your anxieties, all your worries, all your concerns, once and for all — on Him; for He cares for you affectionately, and cares about you watchfully. I Peter 5:7.

saved," means an absolute personal reliance upon the Lord Jesus Christ as Saviour.

Other Bewildering Terms Clarified

As unimportant as a single such misconceived idea may seem, the sum of dozens or hundreds of such obscurities may become appallingly important, and spell the difference between faith and unbelief. For it is difficult to realize how bewildering such unexplained terms can sometimes become, unless one has had the perplexing experience himself.

It is the purpose of this method of translation to reduce this particular difficulty to a minimum by including in the text all the associated words necessary to convey the sense of the original thought.

One does not expect literary beauty and finesse in a work which must give the plain, unchanged words of various authorities without embellishment.

The New Testament was written largely in the common Greek dialect of the day — the language of the fisherman, of the tax collector and of the tentmaker.

Jesus was greeted first by lowly shepherds who found Him in a manger. But as it was not the manger that mattered, neither is it the literary housing of God's Word, but the glorious, matchless beauty of what it contains that should and will fascinate and captivate and inspire us, if we will permit it.

Vital Statistics

Printed on genuine Indo-Text Bible paper, the Amplified New Testament contains over 1000 pages (size 4½ by 6⅝ inches), bound in a deluxe blue cloth binding, complete with jacket.

For the Pastor or layman, the serious student or the casual reader, this latest translation will prove not only illuminating but refreshing. The words and new ideas which they convey will leap from the pages, causing the story of God's love, grace and judgment to become even more alive and vibrant.

Once the reader opens its pages he finds it difficult to put the volume down, for a sudden appetite is impregnated which can only be satisfied when the last page has been devoured. And then he realizes the truth as recorded in II Timothy 3:16 ... "*All* Scripture is God-breathed."

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CHRISTMAS MEDLEY

Back to the Bible Broadcast Choir and Quartet. Singspiration (LP 166). Price $3.85.

The Back to the Bible Broadcast Choir and Quartet are internationally known through the world-wide broadcasts originating in Lincoln, Nebraska. Both groups are likewise known for their splendid method of presenting Gospel songs with proper interpretation, superb blend and excellent diction and tone quality.

Traditional carols, along with some of the Christmas classics and newer Christmas songs are all beautifully recorded in this album.

Eugene Clark, staff organist, composer and arranger of many of the fine selections featured on the Back to the Bible Broadcast, is especially to be commended for his share in making this album so effective.

CHRISTMAS ORGAN

Lorin Whitney. Sacred Records (LP 9023). Price $3.98.

Lorin Whitney is one of the best known and most widely heard organists in the sacred field, and has long been a favorite of listeners to First Mate Bob's national radio program, "The Haven of Rest."

In this, a special album of Christmas music, he once again proves his versatility at the keyboard.

The instrument used has four manuals and twenty-four sets of pipes. In addition to the traps and percussion usually found in this type of organ, is a piano and vibraharp.

Sixteen Christmas favorites on one long playing record, the kind of music you'll enjoy singing to!

CHRISTMAS CAROLS

Jack Rains Carolers and Lorin Whitney at the organ. Sacred Records. (LP 9048). Price $3.98.

For this album, no more effective team of sacred artists could have been brought together than Jack Rains and Lorin Whitney.

Mr. Rains probably is one of three really outstanding men in the country in the development of Christian Choral groups and in preparation of thrilling arrangements for them.

Mr. Whitney, one of the outstanding Christian organ artists in the nation, has to his credit more than twenty years of faithful religious artistry, represented by some forty recordings which have managed to remain high on the list of best sellers.

In these sixteen Carols, which represent both the old favorites, as well as newer aires and a few which will be entirely fresh to the listener's ear will be discovered a refreshing, informal approach to Christmas songs.

The choir alternates with Mr. Whitney in blending trained voices which are sure to please any discriminating connoisseur.

ALAN McGILL SINGS MERRY CHRISTMAS

Alan McGill. Sacred Records (EP 45-35, 45 rpm). Price $1.58.

This particular album proved most unique to your reviewer. Not only was Mr. McGill's voice exceptionally rich and resonant, but the accompaniment (performed by Les Barnett) was quite forceful. In fact, one almost finds himself listening for the background music more than the voice. But after the second or third playing, the two artists' efforts blend into a beautiful interpretation of four of America's favorite Christmas melodies.

THE COMPLETE CHRISTMAS STORY

Uncle Earle with Bill and Kathy. Sacred Records. Five 78 rpm records (virtually non-breakable). Price $2.69.

Many children's albums have been produced but this one is outstanding. It definitely is not the usual "run-of-the mill" production, and much credit should be given to the Sacred staff for their efforts.

This "Complete Christmas Story for Children" comes in a colorful accordion-style album, presenting the old, old message in language understandable to children.

"Uncle" Earle narrates, with the assistance of Bill and Kathy, two young children with exceptional talent. Each story is accompanied by scripture text, with musical backgrounds.

Among the stories narrated are "Mary's Wonderful Secret," "When Baby Jesus Was Born," "The Christmas Shepherds," and "The Wise Men Who Followed the Christmas Star." The album also includes eight Christmas songs, rendered by the Alpine Carolers.

The "Story of Jesus," which is actually God's plan of salvation, is told in simple language for young ears. This album will prove to be a wise investment for anyone with young tots around the house.

SUNDAY SCHOOL SONGS

Various child artists. Sacred Records. Ten 78 rpm records (virtually non-breakable). Price $3.50.

Your reviewer sat up until past midnight a few evenings ago listening to the magic voices of these youngsters as they sang this collection of Sunday School songs and familiar choruses. Many of them were tunes long forgotten and the memories they stirred were precious.

This collection of ten records comes gift wrapped for Christmas, a present the children will long enjoy and treasure throughout the entire year!

O COME, ALL YE FAITHFUL

The Laymen Singers. Sacred Records. (LP 8013). Price $4.98. Also available for Stereo Players (LPS 6019). Price $5.98.

Acclaimed as the "radio voice" of the American Baptist Convention, The Laymen's Hour features an all-male chorus singing anthems, hymns, and spirituals.

From the wealth of beautiful music written to depict the Christmas story, the Laymen Singers have selected twelve songs, some familiar, some rarely heard . . . to provide an album of beauty and variety.

Some of the numbers are *a cappella* with occasional use of chimes in the background. Others blend the finest in male voices to the accompaniment of strings.

Using these various combinations, Ralph Carmichael arranged and conducted these carols with fine and memorable sensitivity.

Sacred Records has rendered a unique service to record enthusiasts by making this exceptional album available not only for the regular long playing phonographs (LP 8013) . . . but has also included it in its ever-growing library of stereophonic pressings (LPS 6019). For those fortunate enough to own a stereophonic set, this album will be a welcome addition to their collection.

Records reviewed here may be ordered from Defenders . . . Wichita, Kansas.

STIRRING CHRISTMAS STORIES

★

The Guiding Star

There is a famous picture painted by a well-known artist. It depicts a man rowing a small boat on a lake. Overhead is just one bright star. By this star the boatman is being guided. At the base of the picture are the words: "If I lose my star, then I am lost."

So it was with the Wise Men of old — they were guided by His Star. Had they lost sight of it, they would have lost sight of all that Divine Love had in store for them.

May we all be guided, not only at this Christmas time, but all our lives, by the Star of the Saviour of the world.

A Christmas Compliment

The highest compliment a teacher ever received came from a lad in his Sunday School class. It was the Sunday before Christmas, and the lesson was: "The Wise Men Following the Star."

Toward the end of the lesson, the instructor said: "Now God has given every one of us a star, or stars, which, if we follow them, will lead us to Christ. Can you tell me of any star which will do that?"

After a slight pause, one lad, looking straight into the eye of the teacher, said: "Well, you're a star."

It is fine to have every respect for "stars" in the literary world or the music world, or the world of art, but nevertheless, it is far better to be a "star" to lead boys and girls to Jesus Christ, the Bright and Morning Star.

The Origin of Christmas Cards

We are told the first Christmas card was painted by a lady of noble birth in Berlin, out of the desire to send a souvenir to a cousin of hers in the diplomatic service of William I of Prussia, an admirer from whom a misunderstanding had estranged her.

She dispatched it on Christmas Eve, and it bore the inscription: "May the Christ Child rest in your heart, and bring you peace and happiness."

The result was the reconciliation of the lovers, who married and were happy. They told their story, at the succeeding Christmas, to their friends at Court, who adopted the pleasant and auspicious mode of exchanging Christmas messages; and the trade took up the idea, and began to print suitable cards.

Sin had separated man from God, but in His love God sent His only begotten Son, and whosoever believeth in Him is reconciled with God.

No Glass Between

A little slum lad, whose parents were dead, was left in charge of a drunken woman, who beat and half-starved him.

The greatest delight in his life was to gaze at the beautiful Christmas toys in the shop windows. He knew, however, that these toys were not for him, for there was ever the glass between.

One day the little fellow was run over and taken to a hospital. About a week having passed, to his surprise he saw other children playing with toys they had received for Christmas.

Soon he himself sat up in bed when, wonder of wonders, on the bed were a number of toys for him.

Hardly able to believe his eyes, he stretched out his hand, and said, "There's no glass between!"

It is only sin that can come between us and Jesus, God's loving gift to the world. But sin can be removed through Christ's atoning blood, so that nothing may be between.

A Chinese Christmas Tree

Chinese Christians are always especially fond of a Christmas tree; only, instead of candles they prefer very tiny colored paper lanterns. The way they decorate the tree is striking, and many clever ideas are carried out, which make it exceedingly gay and pretty.

One Christmas, a certain Chinese evangelist drew from his wide sleeves a small box made like a tape measure.

The audience all watched him eagerly as he pulled out a long, narrow strip of paper, painted to represent the flags of all nations. In some way each country was indicated on the yards of paper "ribbon," which he wreathed over and around the tree.

Then he explained that, in like manner, the measureless love of God encircled the whole world in the gift of His only begotten Son.

Everyone had part and lot in Christ. East, West, North and South, all were included in that love which has given to the world its Christmas Day.

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THE PERILS OF ALCOHOL

—J. Allen Blair, D.D.

THE PERILS OF ALCOHOL is a subject of vital importance, one in which everybody should be interested.

Whenever a preacher announces a subject like this, there are always some who say, "He ought to stick to the Bible and stay away from such topics."

It is doubtful, however, if anyone can stick to the Bible and stay away from the liquor question. You can find at least 70 Bible references presenting the evils of drinking, with about 160 additional related references.

These are more verses than can be found dealing with such flagrant sins as lying, stealing, swearing, adultery, cheating, hypocrisy, pride and even blasphemy.

Though not altogether popular with men, the alcohol problem is a matter of concern with God.

Strong drink has been one of man's worst enemies in every age. It caused Noah to commit gross wickedness after the flood. It prompted Lot to become the father of his daughters' children.

It played a part in David's sin of adultery and murder. It was employed by Absalom when he slew his half-brother Amnon.

It debauched Nabal, the son of famous old Caleb. It held high carnival when Belshazzar saw the handwriting on the wall. It caused Ahasuerus to dethrone good Queen Vashti.

On we could go down through the pages of God's Word, citing scores of instances of wrecked lives, broken homes and ruined characters as the result of alcohol.

How many there are who have experienced with regret some of the tragic facts presented in Proverbs 23:29-33. It is possible that even you have been deceived by Satan and have fallen into his trap.

Thank God, the situation is not hopeless. If you will but turn to Christ, you will find immediate release from your woe and misery.

But you must trust in Him. There is no promise of strength or victory apart from the transforming power of the Lord Jesus.

"If the Son therefore shall make you free, ye shall be free indeed." (John 8:36); For "we are more than conquerors through him that loved us." (Romans 8:37)

Alcohol and America

It might be well to consider what alcohol is doing in America.

Last year while the American people spent less than 7-billion dollars for public schools and less than 4-billion for all church and charitable purposes, they spent nine and one-half billion for alcoholic beverages.

America spends $18,700 per hour for alcohol!

At present there are 441,800 liquor establishments in the United States compared with only 300-thousand churches.

The FBI reports that alcohol related offenses accounted for 59 per cent of the arrests for all offenses during one year.

When will we awaken to the tremendous cost of alcohol? I am not thinking in terms of dollars and cents only, but in the wretchedness, ruin, crime and depravity alcohol produces.

Someone has said, "America is well on the way to becoming a nation of alcoholics unanimous!" How can we expect God's continued blessing if we persist in a practice which He abominates, hates and condemns?

The "Moderate Drinker"

Some there are who see no harm in an occasional drink or two. Little do they realize who the chronic alcoholic may be.

If you were to tell the moderate drinker he may be doomed to an alcoholic's grave, he would declare you to be a fool. Yet many a casual social drinker has fallen into a life of uncontrollable drunkenness. We never know!

A young man protested to Dr. Charles Mayor, "But two bottles of beer a day do not hurt me." "Wait ten years and see," replied the wise doctor.

It is said that "The drunkard's life has two chapters. First, he could have stopped if he would; second, he would have stopped if he could."

It is estimated that there are 750-thousand alcoholics in the United States with another two and a half million on the verge of alcoholism.

The Rockefeller Foundation reports that 20 per cent of mental patients in American hospitals are alcoholics, 40 per cent of admissions to Bellevue Hospital in New York City are alcoholics, and 32 per cent of male admissions to Massachusetts hospitals can be traced to alcohol as the chief cause.

It is estimated that alcohol, directly or indirectly, causes in excess of 200-thousand deaths annually. One publication states that "There are more deaths from alcoholism than from infantile paralysis ... more than twice as many."

Dr. Arthur Hunter of the New York Life Insurance Company, after studying the records of 60 large companies involving over 2-million persons, found that the life expectancy of moderate drinkers is four to six years lower than that of abstainers.

Dr. Hunter figures that every drink costs the moderate drinker twenty minutes of his life.

These facts are not to be treated lightly, especially if you are a follower of the Lord Jesus Christ.

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Desecrated Temples

The believer's body is the temple of the Holy Spirit. We have no right to partake of any practice or habit that is detrimental to our bodies, which are God's possessions.

If you believe the Bible, though you may refuse to say the use of alcohol is sinful, will you not agree that it is questionable? This being the case, we must always ask, "Will this practice tend to form an enslaving habit?"

The Bible denounces anything that does. Paul says in I Corinthians 6:12, "All things are lawful for me" (that is, all things which are not clearly defined as being sinful). "But," says the apostle, "I will not be brought under the power of any."

Within the realm of some things that are lawful there lies the possibility of enslavement. The earnest Christian will be watchful of such things.

There are Christians who declare that moderate drinking is not sinful. But we must not forget that the possibility of enslavement lies in it. The Biblical principle is, that while certain acts may involve no breaking of the moral law, we are yet to be careful not to be brought under the power of any such things.

A questionable practice with the possibility of enslavement is something I believe the Christian would do well to leave out of his life completely. One thing is certain, "No one ever became an alcoholic without alcohol." If we stay away from it, we need never worry about it.

Alcohol and the Doctors

Probably our medical men are closer to the subject than any of the rest of us. What have they said about alcohol which is looked upon so lightly, even by church people?

The late Dr. Howard A. Kelly, world-renowned surgeon, has said: "There is no disease in the world for which alcohol is a cure ... It does undeniably cause thousands of cases of disease. Its use is ruinous to the kidneys, liver, heart, and smaller vessels, and gives rise to that most common fatality, high blood pressure."

At a banquet in New York, during the visit of Dr. Lorenz, the great Austrian surgeon, he was reported by the newspapers to have said, "I cannot say that I am a temperance agitator, but I am a surgeon.

"My success depends upon my brain being clear, my muscles firm, and my nerves steady. No one can take alcoholic liquors without blunting these physical powers, which I must always keep on edge. As a surgeon, I must not drink."

Dr. Arthur T. Bevan of Rush Medical College concludes: "There can be no doubt that the greatest single factor that we can control in the interest of public health would be the elimination of alcoholic drink. This is not tyranny ... it is evolution. It is science. It is civilization."

Dr. Haven Emerson of Columbia writes: "Alcohol causes disease; psychoses, multiple neuritis, gastritis, and cirrhosis of the liver. Alcohol causes death from acute and chronic poisoning.

"Alcohol reduces resistance to infection. Alcohol diminishes likelihood of recovery from acute infections, such as pneumonia."

We cannot ignore these facts so clearly presented by these men of science.

Obviously, not all medical men would look at the alcohol question in the same light as those I have just quoted. In fact, as you well know, many doctors use alcohol themselves. Some even recommend it to their patients.

I heard recently of a pastor who was suffering from a nervous disorder. A doctor prescribed a drink of Port wine nightly before going to bed. What happened?

This pastor is an alcoholic today. He has brought shame on his family and congregation. Indeed, his present illness is far more serious than the former.

As I have already said, until one takes the first drink, you never know who the alcoholic will be.

Alcohol Breeds Sorrow

The greatest evil I see in beer and liquor is not merely the effect it has on one's self, but the grief and misery it brings to others.

It would not be so bad if the drinker would shut himself up somewhere and live with himself while under the influence of alcohol. But no, he usually brings sorrow to others.

The law of our land has granted the right to every citizen to drink. On the other hand, we have been given the right to cross the street in safety. We have the right to a safe highway. All of us have the right to a home safe from intrusion. No lawmaker would deny any citizen these rights.

What are the lawmakers, who grant the right to drink, doing to guarantee these other rights I have mentioned? They make driving rules and put up traffic signs, but do not make available

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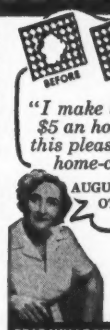

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Christian, Take a Stand!

Freedom *to* drink cannot exist with the freedom *from* drink. Alcohol, by its very nature, is powerless to dispense equal rights.

Reprints of this article may be secured by sending a letter of inquiry to the American Tract Society, 513 W. 166th Street ... New York 32, New York.

Consciously or unconsciously, it is a merciless dictator, seeing, hearing, feeling no rights except its own desire.

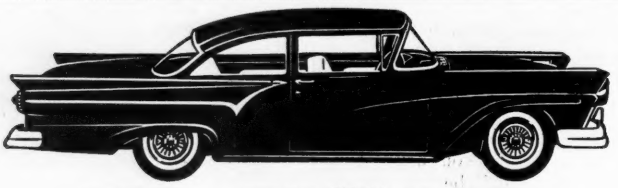
I believe every child of God ought to hate alcohol and stand against it.

If you are not a Christian, your first responsibility is to turn to Jesus Christ. Maybe alcohol has its life-destroying grip on you already. You want to quit, but you cannot. May I tell you that the Son of God, the Lord Jesus Christ, can help you.

Drink is strong, but the Lord Jesus is infinitely stronger. Bow your head and invite Him into your heart. He will remove the desire for alcohol.

When future temptations come, because you are a son of God, you may call on the Lord and He will give abundant strength to overcome.

In Christ we have a lasting victory. Will you come to Him now?



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6. It eliminated the need of the Keeley Cure institutions for drunkards.

7. It contributed to every legitimate business. Deposits in the banks increased in many places more than 400 per cent.

8. It made a big contribution to education. From 1920 to 1930 high school and college attendance increased more than 50 per cent.

9. It greatly reduced crime — many jails were empty during this period.

10. It reduced highway accidents.

11. Insanity was greatly reduced in the nation.

12. It cut down the list of dependent people in our country.

13. It greatly reduced disease — especially those diseases caused by alcohol.

14. It lifted the moral standard of living.

15. It brought comfort to thousands of homes which had been cursed by booze.

16. It contributed to the work of the Church.

17. It greatly reduced drunkenness among all classes.

18. It was the answer to the prayers of the best people of America.

19. It increased the self-respect of all decent people of the nation.

20. It lifted this nation in the good esteem of the best people of other nations.

21. It conformed to the teachings of the Word of God.

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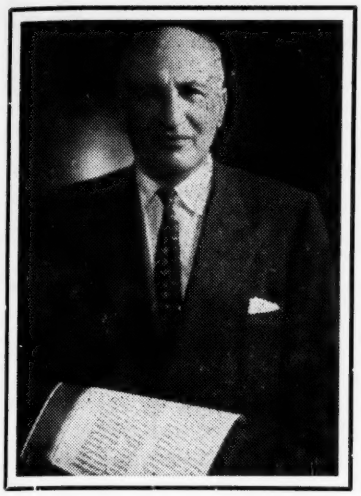

TRUTH IS MORE PRECIOUS THAN PEARLS

GEORGE M. LAMSA, D.D.
NEW YORK CITY

Editor's Note: All Scriptures quoted in this manuscript are from the Peshitta, the Authorized Bible of the Church of the East, as translated by Dr. Lamsa.

WISDOM IS ANOTHER NAME for truth and truth is more precious than pearls. For it is through wisdom that we are able to determine the intrinsic value of pearls, diamonds and other precious jewels.

It is true that one pearl is more valuable than another. And it is through wisdom and understanding that our daily needs are met, and so many blessings and comforts made possible for the wise and the prudent.

Wisdom is the truth which reveals the value of things that are hidden from human sight; for it is only in that silent and grammarless tongue of eternity which is wisdom and truth that we can secretly converse with our Heavenly Father and discover our real selves. For the heavens and the earth were created through God's wisdom.

This is why the works of His hands are real and permanent and stars and planets function in their courses just as they were ordained from the very beginning.

The railroads, cars, radios and other implements which make life easier and happier are all the fruits of wisdom and understanding.

The parable which Jesus recited when he compared the Kingdom of Heaven to a precious pearl is one of the most striking in the Gospel story. When one understands eastern customs, he can appreciate more its inner meaning.

For the parable of the precious pearl has a profound meaning and is a direct answer for those who are seeking and searching for something tangible and enduring.

This parable was aimed against those who sat home and waited for someone else to share his ideas of religion with them; those who were satisfied with fake traditions, fables and dogmas based on ancient mythologies which had failed again and again to bring comfort and relief to the thirsty and weary souls of the seekers.

Perhaps for an American or a European who is accustomed to buying precious pearls and diamonds from a store or a salesman, the parable may have little to offer outside its meaning that the Kingdom of Heaven is precious like a costly pearl.

Nor are pearls, diamonds, and other precious stones hidden in walls or buried in the ground but are displayed in the windows of shops and on the counters of department stores and some of them are worn by women.

In other words, in this country, anyone who can afford to pay the price can acquire a precious pearl and he can wear it also.

Eastern Customs

In the East, things are different; pearls and precious stones are hard to acquire and their owners are afraid to wear them or claim to possess them. One may have money, flocks and fields and yet he may not be able to buy a goodly pearl.

Moreover, precious pearls are not bought or sold in open markets or displayed in windows. Therefore, when a wealthy person decides to possess a precious pearl he has to search for it, and to find a good pearl is not an easy task; it requires patience, months or years of diligent search before a good pearl is found.

The prospective buyer has to travel or send his servants to search for a goodly pearl until he finds it.

In that part of the ancient world, not only precious stones are hidden but the identity of their owners is also unknown. This is because in the East, kings, princes and prominent government officials are the only ones who can display their costly jewels.

The other people, because of the fear of thieves and confiscation by the princes and high government officials, not only hide their precious stones but also deny that they possess any such luxuries.

Therefore, precious stones and costly pearls are sold and bought secretly. Thus, when a good pearl is found, the merchant rushes to sell some of his land, jewels or other property in order to acquire it before the identity of its owner is known to merchants.

Therefore, such transactions are executed through wisdom and understanding. For only a few men know the price of a costly stone or a pearl — only the wise and the prudent would give all for a precious object.

"Again, the kingdom of heaven is like a merchant who was seeking good pearls. And when he had found one costly pearl, he went and sold everything he had, and bought it," said Jesus. (Matthew 13:45,46)

Job, The Philosopher

Job, the great Mesopotamian philosopher, said: "But where shall wisdom

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be found? And where is the place of understanding thereof? No man knows the treasure thereof; neither is it found except in the land of the living. The depth says, It is not in me, and the sea says, It is not with me. It cannot be gotten for gold, neither shall silver be counted for its price. It cannot be exchanged with the gold of Ophir, with precious onyx or sapphire. The gold and the crystal cannot equal it; nor can precious pearls, jewels, and emeralds equal it. For the price of wisdom is above everything, and nothing can equal it. The pearls of Ethiopia and the topaz cannot equal it." (Job 28:12-19)

Just as pearls and precious jewels are buried in the heart of the earth and in the depths of the ocean, truth is hidden from the physical eye. It is covered with the material interests of life and buried under the rubbish of man-made religion.

Truth is near to us but we fail to see it. This is why one has to search diligently until he finds it, and when he has found it he is not only willing to sell everything in order to acquire it but he also would die for it, if necessary.

Jesus laid down His life for the sake of the truth to demonstrate that life without truth is empty and that truth is eternal.

Born and reared in Palestine among a religious and searching people, Jesus was not satisfied with the religion of His people and the man-made doctrines which were preached in the temples, synagogues, and on the street corners.

He searched deeper for the precious truth and founded a new religion which He inscribed in the heart of His followers.

Jesus found that man is God's image and His child, and that the Kingdom of God is within him and no space is devoid of God's presence.

The more diligently a man searches, the more he appreciates what he finds. For instance, if precious stones were given away on the corner of the streets, few people would believe that they were valuable or even stop to take them.

This is also true of religion; only those who work hard and search hard find it and value it and when they have found it, are willing to give their life for it.

The others ignore it and, at times, tread it under their feet.

Some people cannot discriminate between the truth and falsehood. This is why Jesus warned His disciples not to cast pearls before swine.

Of course, what He meant was not to discuss the truths of His teaching with those who do not know their value and because of the lack of wisdom were not ready to accept them.

Imitation Pearls

Today, the great masses of people are not searching and they want somebody else to think, plan and work for them. They themselves are too busy with the material world to find time to do their own thinking and searching and are satisfied with imitation pearls.

This is why so many millions of men and women are dissatisfied with their religion and are constantly changing from one denomination to another.

This is why so many people have been searching, hoping to find something better, while a great many others are disappointed with the religions of our day.

It is not the fault of religions, for all religions and denominations are in possession of some truths.

The trouble is they don't know how to impart the truth to the needy souls who are unable to search and find it for themselves. And some of those who are searching are digging in wrong places and sooner or later will find disappointment instead of joy.

On the other hand, there are some who measure the truth by men who are supposed to possess it rather than through wisdom and understanding.

The human mind is often deceived and, at times, the price of an article or a pearl is determined by the prominence of its owner.

Most people would not question the authenticity of an article or a jewel if it should happen to come from the collection of a wealthy person.

Not many years ago an art expert found that millions of fake art objects had found their way into American and European galleries and institutions. Some of the clay tablets which were supposed to have been written before the time of Abraham were made as late as 1921.

Blind Guides

This condition prevailed in Jesus' day. Learned men and preachers of religion were known and esteemed by their white beards and long and gorgeous garments.

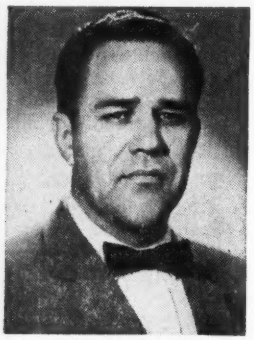
This is why Jesus condemned the Pharisees and scribes and called them hypocrites and blind guides.

This is why in Jesus' day it was difficult to believe that a prophet could rise from Galilee. This is because there were no large temples or shrines in that part of the country.

And in Jerusalem, the people were searching to find God in the corners of dark and dimly lighted chambers of the great temple which was adorned in gold. They were searching to find the truth in the ashes of burnt offerings and under golden altars.

The eternal truths which once were revealed by the mouth of the holy prophets like Isaiah, Jeremiah, Elijah and other inspiring Hebrew seers were buried in the midst of ritualism and traditions of the elders.

Nevertheless, the people, just as in



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our day, were seeking something better. The fact that some of them followed Jesus proves that they were not satisfied with what they had and were searching for something tangible and better.

Jesus was rejected not so much because of His teaching but because He was a native of Galilee. He was a teacher without titles and long garments; a man without honor even among His own relatives.

Who would believe that such a simple and poor man would be in possession of the most precious jewels in the world — the truth?

Who would believe that such a simple man could be the founder of the greatest of all religions?

We blame the Jews for rejecting Him while we ourselves have crucified many men and women who faced their fellow men with nothing but God's truth.

Time marches on, but men still refuse to change the material for the spiritual no matter how badly a change is needed. We change only when the circumstances compel us to do so and when it is too late.

The saddest thing of all is that so many people are still searching for a true religion where once the Pharisees and scribes had searched and failed to find anything of real value.

This is because we still uphold doctrines and teachings which Jesus exposed, condemned, and called the doctrines of the elders, or the fables.

Now we have multiple doctrines, teachings and creeds which are contrary to the teachings of Jesus and His disciples.

Many teachers who know the truth are shunned simply because they are not graduates of famous universities. As they say in the American language: "It is too good to be true."

That is exactly what the Jewish authorities said about Jesus. Being a Galilean peasant, His pearls were looked upon as fake, too good to be sold by a peasant.

The Simplicity of Christ

Our Lord admonished His disciples to become like little children, in order to enter into the Kingdom of God. He told Nicodemus that unless a man is born again, he cannot enter into the Kingdom of God.

"Born again" means to become like a child, regenerated, and ready to receive the new Gospel.

I haven't found anything difficult in Jesus' teaching. The trouble with His teaching is not that it is difficult but that it is too easy, too simple, and too true.

The Gospel was first preached to simple fishermen and the truths of Jesus Christ are revealed to those who are humble and meek.

"Blessed are the meek for they shall inherit the earth." But we still look to the proud and the powerful for truth; we still search in the ruins of ancient temples and shrines.

In searching for truth, one does not have to go to a seminary or a university. God is around you and in you so that you don't have to go far off to search for Him. He is so near you that you fail to see Him.

We fail in our search simply because we don't expect to find Him near us. We seek Him in the sky. We look for Him in far-off lands. We picture Him sitting on the clouds. We look for Him in the wind and in the ocean and yet He whispers in a small voice into our ears.

Many people talk about Tibet, Lamas, Buddhist temples, holy sepulchres, Mecca, and Jerusalem. If these places were within a short distance, no one would talk about them, or visit them, or expect something good to come from them.

The inhabitants of Tibet, Mecca, Jerusalem, and other so-called holy cities look to New York and Chicago for the truth. They will expect to find more happiness and peace in Bethlehem, Pennsylvania, than in Bethlehem of Judaea.

I remember when I was a student in the Near East, we doubted most of that which our native teachers and priests told us, but accepted everything which the Englishmen and Americans said without any dispute.

We admired them simply because they had come from far-off countries and wore European apparel, garments with white collars.

Religion cannot be imparted to men and women who seek a material reward before they are willing to join the true religion.

To be humble and meek, to forgive and be tolerant, to find the truth is to do good. That is, to let your light shine that others may see God in you. Your light will help to lighten the dark paths and guide those who are seeking God — truth and wisdom are found in life.

As Job said: "But where shall wisdom be found? And where is the place of understanding thereof? And to man he said, Behold, the reverence of God, that is wisdom; and to depart from evil is understanding." (Job 28:12,28)

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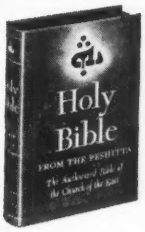

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THE BIG LIE

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THERE ARE many reasons why Russia, Red China and the Communist satellites are constantly making America look ridiculous.

First, the Communist countries lie as a part of their creed. They exist by lying. The truth would defeat them and they know it. So they promise anything that might lead to an advantage and reverse themselves the moment the truth might lead to their defeat.

Their word in international matters is not worth a thin dime. Karl Marx and Lenin asserted long ago that it was the duty of loyal Soviets to lie, when communism was benefited by falsehood.

Moreover their promises are absolutely worthless. That's the reason summit conferences and debates in the United Nations are ridiculous.

Breaking promises and abrogating treaties are tricks of the political trade in Communist countries.

We have held numerous Summit Conferences and entered into many agreements with Communist countries, all of which have resulted in our embarrassment and even our discomfiture, as a result of the "big lie" tactics of the Communists.

When the "big lie" strategy began to appear, we thought that it would defeat itself. America did not understand how the "big lie" could win over the truth. We had been taught otherwise. But time has played a cruel game on the part of the "big lie."

When Karl Marx first declared that a falsehood, told persistently and spread among the people without apology or correction, would be accepted as the truth, he stated something that Americans could not believe but which has become more and more evident as the years have passed.

Today, Russia and Red China are literally sweeping the world with the "big lie," which is becoming more annihilating every day. The strength of Russian propaganda has not only become the "big lie" but even Americans are swallowing it.

Senator Knowland

Senator Knowland advocated, several years ago, that we withdraw entirely from Russia and Red China and let them severely alone.

We do not pretend to know what such a policy would result in today, but we are certain that if it had been followed strictly for the past twenty-five years, America would have been and would be far ahead of her present international position.

History will not have pages enough to recount the disasters that have followed the attempts of President Franklin Roosevelt to cooperate with Stalin and his strategists.

Roosevelt trusted Stalin. He believed in the actual sincerity of his promises.

The same thing may be said of President Truman, author of the "good old Joe" designation. Truman must be given credit for walking into the traps of the Communists without knowing that they were set for the destruction of the United States and for nothing less.

The rather cautious relationship of President Eisenhower and Secretary Dulles with the Russian summit experts and Communist big-wigs is hard to explain. They undoubtedly know that Khrushchev and his political artists are experts at the "big lie" tactics.

To get within gunshot of their propaganda weapons is disaster, for the very simple reason that telling the "big lie" has become their stock in trade and the ignorant, backward nations of the world do not recognize the Communist art of propagating international falsehood.

Why Eisenhower and Dulles would place their nation at the mercy of Russia's "big lie" is a question I certainly cannot answer. They surely know better!

Another reason why America is in her present international predicament lies in the fact that she has persisted in trusting the United Nations when the veto of Russia destroys that organization with one mighty blow.

It is possible that some good has come to the world from the fact that the United Nations, in her hours of futile debate, has thus indirectly helped to produce time for "cooling off" periods in seasons of tension.

But so far as permanent solutions of world problems are concerned, the United Nations has been a useless and often harmful football in the international field.

Red China

Moreover, when Red China becomes a member (the time is fatally coming, and soon) and these Asiatic and African nations join the bloc, which they will surely do, America will be outvoted. And then comes the end. It will be a disastrous end!

There is still another reason for our present international discomforture.

Most of our allies have actually been "bought up" with money. Call it what you please, it is a "bribe." The "bribe" is always dangerous, but it is thrice dangerous when it must be continued and enlarged perpetually.

Our South American "friends" have recently become wobbly on their feet because the "bribe" has not been more sizable. This was proven on Vice President Nixon's recent visit.

Moreover, the present Arab situation is swinging like a pendulum on this very issue. We are told that Asia and Africa must have more money ("bribes") or they will swing to Communism.

In turn, the Communist leaders promise all kinds of military and financial help. The fact that it will never materialize matters little. The further fact is

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that the Communist offer of assistance belongs to the "big lie."

President Eisenhower and his political lieutenants are crying for more money from Congress in order that they may pay more and larger "bribes" and thus preserve the peace of the world.

This means the impoverishing of American taxpayers, which in turn is one of the prime purposes of the Soviets. Thus the cold war can be won without the firing of a gun.

Already, our President has asked for and received from Congress the highest national debt within the nation or any other nation, as for that. Our national debt will soon be 300-billion dollars, if it continues at its present inflationary rate, which means that, whether we know it or not, we are broke — bankrupt!

So it is that Russia and Red China ask only for time. Another decade or less and America will have committed suicide. This is the prophetic but sane estimate of our predicament.

Present "Statesmen"

A final nail in our coffin lid is the fact that our statesmen are not statesmen at all. They are, in the main, politicians and many of them the cheapest of the cheap.

They can be controlled by pressure groups. Their loyalty is to political party rather than to country. In times of emergency, their votes are determined by the answer to the question: What is there in it for me?

Only a small percentage of our national leaders, including the members of Congress, are brave enough and sound enough to stand up and be counted on the side of human freedom and national survival, come what may.

The McCarthys, the MacArthurs and their kind have been a lonely company and paid a fearful price for their fidelity.

And thus the story may be told. The United States of America, the Republic that has lived longest as a free people upon the earth, may soon fold her shroud about her and lie down amid the great agony of world revolutions.

Nor does it help to confess that our peril and plight have been brought about by ourselves. We are the authors of our own predicament!

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THE TOUCH OF THE MASTER'S HAND

'Twas battered and scarred, and the auctioneer
Thought it scarcely worth his while
To waste much time on the old violin,
But held it up with a smile.

"What am I bidden, good folks?" he cried;
"Who will start bidding for me?
"A dollar, a dollar . . . now two, only two . . .
"Two dollars, and who'll make it three?"

"Three dollars, once . . . three dollars, twice . . .
Going for three" . . . but no
From the room far back a gray-haired man
Came forward and picked up the bow;
Then wiping the dust from the old violin,
And tightening up all the strings,
He played a melody, pure and sweet,
As sweet as an angel sings.

The music ceased and the auctioneer
With a voice that was quiet and low,
Said, "What am I bid for the old violin?"
And he held it up with the bow.
"A thousand dollars . . . and who'll make it two?
"Two Thousand . . . and who'll make it three?
"Three thousand once, and three thousand twice,
"And going, and gone," said he.

The people cheered, but some of them cried,
"We do not quite understand . . .
"What changed its worth?" The man replied,
"The touch of the Master's hand."
And many a man with life out of tune,
And battered and torn with sin
Is auctioned cheap to a thoughtless crowd,
Much like the old violin.

A mess of pottage, a glass of wine,
A game and he travels on;
He's going once, and going twice,
He's going and almost gone.
But the Master comes and the foolish crowd
Never can quite understand
The worth of a soul and the change that's wrought
By the touch of the Master's hand.

—Author Unknown

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Authoritarianism, Totalitarianism, Liberalism

I. R. Wall, D.D. **Campbell, California**

EVERY AGE requires that its current dominant movements should be examined in the light of contemporary thinking.

The doctrines and ideologies underlying Authoritarianism, Totalitarianism and Liberalism are of such paramount importance to the life of the world that we would be derelict in our duties towards our present and future generations if we did not speak about them with clarity and authoritativeness.

There are in the world today two great movements which stand at opposite poles. They are considerably more than schools of thought or political parties. They reach deep into the lives of people and create, humanly speaking, immovable objects and irresistible forces which at some point of time must clash, not to be merged but to exterminate one or the other.

These forces are fundamental Christianity on the one hand and Marxian Totalitarianism on the other.

These two forces stand at opposite poles and are in their very nature authoritarian and totalitarian. In between is what is known as Liberalism. Liberalism cannot be defined until we have posited the former.

There are many ways in which these movements can be defined; the best way we can think of is to place them alongside of each other and to compare them, part by part. This is what we are going to do here.

The definitions of the terms we use are necessarily somewhat arbitrary, since they have been employed to define a variety of ideas from time to time.

We herewith give them in a way that would best designate the movements in their aggregate meaning.

Since the subject under consideration here is a very large one, we can do little more than to outline them. But that is necessary before a discussion of the subject is appropriate.

Definitions

First, we define the terms used in the title of this article.

Authoritarianism as we use it here has reference to Christianity in the form of the acceptance of the Bible as the revealed Word of God, and its teachings about God and man as fundamental to faith; the term specifically has reference to Fundamental or Conservative Christianity.

By the term we do not mean that God makes dictatorial demands upon the will of man, but that the Scriptures speak with authority and with the finality of God on all subjects it touches.

Totalitarianism in this discussion has reference to Marxian, materialistic, atheistic Communism in its finality, especially as it is translated into experience by the Soviet Union and its satellites and also as it is manifested in organized, atheistic opposition to Christianity.

Liberalism is a term used in reference to those groups which reject the authority of the Bible and God on the one hand and seek for an authority somewhere in a social and intellectual composite of the Democratic and humanistic sphere.

It does not admit of established tenets although it seems to be quite definable to itself. It is, in a sense, a philosophy, probing its way to progress on a human level.

Authoritarianism

1. The Spiritual Processes

a. The Bible is the Word of God and speaks with authority on all things relating to man.
b. Christ is the God-man and ultimately the Saviour of man and nations.
c. Acknowledgment of the fallibility of man, his total depravity.
d. The redeeming quality of the atonement of Christ for sinful man.
e. The Holy Spirit, as the third Person of the Divine Godhead, ministering to man with conviction of right and wrong and indwelling believers with power.
f. Recognition of the laws of the Bible as the laws of God given to man as a guide to right living.
g. The right of man to choose between right and wrong, to accept or reject the atonement of Christ for his salvation by his own free will, without coercion.

2. The Social Processes

The Bible does not only lay down spiritual laws, but deals specifically with physical and social processes. We indicate them here.

a. The Bible does not only imply a human social gospel but it calls for a social relation of a higher order, one which would ultimately lift all men to the high level of Jesus Christ, not only the soul but also the body.
b. The Bible demands love for mankind instead of hate.

3. The Economic Processes

The Bible gives implicit guidance in the matter of economics, taking into account that man must live under varying conditions. Thus it is principle rather than law.

a. Man has the responsibility to lawfully provide for his own living. The State does not owe him that living.
b. The individual has a right to lawfully provide for his own property.

4. The Political Processes (The Science of Government)

a. Government is ordained of God and therefore responsible to Him.
b. It is to deal in justice and equity among its citizens.
c. Government is to recognize that man is a free moral agent to determine his own conduct relating to the things that are right, but that he is also responsible to God and to government for the things he does that are wrong.
d. That human government will, ultimately, yield to the kingdom of God when Jesus Christ will be King of kings and Lord of lords. This will answer the cry for a one-world government.

In contrast to the above, we now recount the tenets of Totalitarianism item for item.

Totalitarianism

1. The Spiritual Processes

(Since Totalitarianism is essentially negative, we indicate that also.)

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a. He finds his authority in the Marxian State and in none other. He denies the authority of the Bible. The State is its authoritative word.
b. Man is climbing upward; he is improving himself; he is not a depraved creature, he has only been deprived. He does not see hemself as a sinner before a holy God.
c. Man is his own god. There is none other. It denies Christ as the manifestation of God.
d. Man is his own redeemer. There is no Divine atonement for sin.
e. The mind of man is the highest order of spiritual life. There is no Holy Spirit as Christianity teaches.
f. Whatever serves the Marxian State is right. There is no law of God.
g. The individual is the vessel of the State and he has the right to choose to serve the State only. He does not have the right to choose what he wants to believe or do.

2. The Social Processes.
a. Man is a physical being and can find his social place only as he relates himself to the order of the State. He finds his social rating on the level of the aggregate man, which is rather low, especially in contrast with Christianity which lifts man to the level of the God-Man.
b. It advocates hate and physical force.

3. The Economic Processes
a. Man has the responsibility to serve the State. He may never own anything. He is the property of the State, and therefore whatever he produces belongs to the State.
b. Man may not use the property of the State the way he chooses, but the way the State dictates to him.

4. The Political Processes
a. Government is the product of man's evolution and is responsible only to itself.
b. To make the individual work for the State is its highest justice.
c. Man is free to serve the State and in no other way.
d. Human government will, ultimately, be worldwide Communism under a total Marxian dictatorship.

The Middle of the Road

We have described two diametrically opposed orders of life. These two positions are basic; they cannot be changed.

People can change and leave them but the principles upon which they rest are of a spiritual nature, the one from God and the other from Satan. They cannot be compromised.

"Christianity and Communism are incompatible," says Khrushchev.

In between these two economies there is another process. It is that of Liberalism. To it we must give careful consideration. It is an area of philosophic speculation between the other two groups.

Marxianism is frequently referred to as Liberalism but such designation is not justified; there is nothing liberal about it.

Liberalism, unlike Authoritarianism or Totalitarianism, does not lend itself to a strict definition; it may move in the direction of either of the two, or it may move into altogether different directions. It is, in its intrinsic nature, liberal.

Liberalism

1. The Spiritual Processes
a. Liberalism finds its authority in many sources: philisophical deductions, intellectual theology, and in all the variants from the Bible to Karl Marx. This source has been defined as the essence of Democracy, that is authority coming out of the people. In certain areas of Liberalism, Vox populi, vox Dei, (the voice of the people is as the Word of God) or the voice of the people is the Word of God, comes the nearest to defining it. It rejects the plenary inspiration of the Bible and therefore its authority.
b. It holds to the belief that man has a Divine spark within himself in a limited measure and that Christ was the same as other men in this respect. That Christ is not God in the Bible sense.
c. It believes in the inherent goodness of man in the sense that he is not totally depraved. That if he fell, he fell upward.
d. It accepts a Gospel of social justice as a vicarious atonement for what mistakes man may have made.
e. It accepts the wisdom and power of the human mind as its sole guide, as in contrast with Christianity's Holy Spirit.

2. The Social Gospel
a. It finds its social ideal in promoting the physical well-being of man by lifting him onto an equality on a human level, especially in providing for him better living conditions here in this world. (This is good but too limited when compared to the Christian concept.)
b. It advocates a love for man on a physical basis.

3. The Economic Processes
a. On the question of the economic responsibility of the individual and the State towards society, liberals vary all the way from Authoritarian to the Totalitarian views, centered mainly in what is a certain kind of democracy.
b. On the question of owning property, it holds to varied views.

4. The Political Processes
a. That government is to enforce democratic principles.
b. That the enforcement of these democratic principles will bring about a new social order apart from any supernatural intervention.
c. That Government is to judge the conduct of man according to the laws of Democracy. (That Divine law is not the criteria.)
d. That Democracy, in its ultimate application, is to bring about the kingdom of God.

A "New Order"

Unlike the Authoritarian position of Conservative Christianity on the one hand or the Totalitarian position of Marxian Materialism on the other, Liberalism does not fall into a single definitive category.

Liberalism is not a fixed position, but the rejection of the old order, especially if that old order is of an authoritarian nature, such as Conservative Christianity, and the acceptance of any position away from it.

Says Mr. L. T. Hobhouse in his *Introduction to Liberalism:* "The modern state is the distinctive product of a unique civilization. But it is a product which is still in the making, and a part

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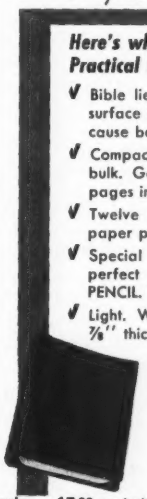
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of the process is a struggle between new and old principles of social order."

What is this new order of things?

Step by step we are shown that the old order, which was based largely upon primeval dogmas, reactionary conservatism, and finally on revealed religion, can no longer serve us.

We must accept the new order which, wrapped in scholastic, scientific and philosophic verbiage, is shown to be progressive, liberal and democratic.

Since Liberalism does not move towards a positive dogma but demands for itself the right to find its tenets in the field of speculative philosophy, it cannot be defined as one set of ideas as over against the other.

By this we do not mean that Liberalism as a body necessarily moves away from a Conservative democratic position to a Marxian Totalitarian position. However, the trend within the movement is that way, but it need not be.

In this connection, Professor Richard M. Weaver, of the University of Chicago, has this to say:

"If Liberalism stemmed out of some deeply anchored and coherent philosophy of life, if it expressed some compelling vision of existence, we might not apply the term complacency to its habits of mind.

"But with its noncommital attitude towards all the positive issues of life, it cannot rise to the dignity of a philosophy which might unify an epoch and provide ground for constructive creations.

"With its lack of attachments to anything save its own relativitism and tentative success, it cannot manage, with all its thousand tongues, anything better than the superficial and often contradictory observations about its own chaotic world."

These are definitive words and justify re-reading.

Eternal Restlessness

Again Mr. Weaver says: "Has not the liberal setup a kind of eternal restlessness of the mind as the only enlightened condition?"

In other words, he is just moving on and on to some other position, for once his ideas become fixed he is no longer liberal.

Or again he says: "One of the chief directives of Liberalism is to deny the existence of either-or choices. This is why the liberal ends up 'in the middle of the road.' A desire to squeeze in between two contradictories leads to a breaking down of the very categories by which men think.

There is a decisive difference between saying that there are no clear-cut principles of right and wrong and saying that principles cannot always be applied with rigor in a world that is concrete and various."

It is only logical that when the mind is turned away from the conservative dogmas, which have to deal largely with the answers to the world's problems by the interventions of Divine power, that is, by an intelligence outside the physical universe, that it turns to solutions which are within man himself and within him alone.

This invariably leads to some sort of social program of a type not built on Revelation. For some it ends in a type of limited Socialism, to some it ends in Totalitarian Socialism.

This is no arbitrary definition. If the world cannot be saved by a spiritual Gospel, it must be saved by a social Gospel of evolution.

Writing a few years ago in the *Atlantic Monthly*, Joseph S. Clark, Jr., graduate of Harvard, *magna cum laude*, then Mayor of Philadelphia, and now United States Senator, offered this curious definition of Liberalism:

"To lay the ghost at the outset," he said, "and dismiss semantics, a liberal is here defined as one who believes in utilizing the full force of government for the advancement of social, political and economic justice at the municipal, state, national and international level."

No matter what Liberalism has claimed for itself in the past; what its high ideology might have been, and what spirituality above the social level it might have striven for, it is nevertheless true, according to the man who speaks understandingly for the movement, that its trend has been towards a totalitarian State.

The tide, in the scholastic world, has been towards Socialism, but none of this as a fixed dogma, but rather as a fluid process. But then again, this is not altogether a satisfactory definition.

For, says Mr. Weaver: "Despite these occasional disturbances to his peace, the liberal feels most of the time that he is protected by an invincible dogma, which is that everyone must be a liberal . . . the assumption is that Liberalism represents a new level of consciousness, which will never be given up."

This leaves us rather perplexed. If the liberal is not an Authoritarian nor a Totalitarian, then is he something definable in between? We agree that even he is bound to some sort of dogma, however loosely that may be.

Democracy

A word about Democracy. Democracy in its historical roll was simply rule by the people. More recently it has come to be almost a religion.

It is now referred to as the agency which binds together all the strands of Liberalism, and by a process of com-

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Man being so far from being perfect and in many instances totally depraved, it is immediately apparent what kind of person the aggregate man is.

More recently certain well-known men have expressed themselves as worshipping democracy. Others have declared themselves as having faith only.

It is possible, if not plausible, that the liberal masses could attach to it as a dogma, but the way it works out in actual experience and history seems to indicate that it is not a durable foundation upon which to build.

Fundamentally it is because its strongest advocates do not commit themselves to a permanent position; for if they did, they could not be liberal.

Summary

This leads us to some considered conclusions.

Liberalism and Totalitarianism hold in common: a denial of the Authoritarian Scriptures and basic Christianity, a denial of human salvation outside of that which he produces himself, a denial of the answer to the world's needs through the coming of Jesus Christ as King of kings, which is the Christian's answer to the social redemption of man.

What is more, Liberalism agrees with Totalitarianism on the questions of God and religion; it agrees with Marxian axioms on social progress; it agrees with Marxian views on democracy; it agrees on the question of the responsibility of the State; and for it to be the arbiter of social security and finally the need of a one-world government dominated by man.

Aside from what Totalitarianism will do to bring people under its domination, what will Liberalism do to hasten the process?

If Liberalism is antagonistic towards basic Christianity on the one hand, and conciliatory towards Totalitarianism on the other, then it engages the process of self-destruction.

That, in essence, is what Liberalism is doing today. It is very doubtful that this can be stopped.

We conclude, in the final analysis, that Totalitarian and Liberal philosophies in their ultimate definition, are of greater explosive and destructive power than the atomic bomb. While the nuclear explosives destroy the material, these others destroy the spirit.

This is not just paper work. Every day now brings us closer to a realization of the meaning of these ideologies.

We tremble as we think what the coming years may bring, and so do the best informed men of all walks of life. May God Almighty step on the scene to turn the tide.

MARKS OF A MODERNIST

What are the marks of a modernist? One or more of these six characteristics point him out:

1. He is often a rather fluent speaker. Having no distinct truth to present, he has to depend on fluency of speech to hold attention.

2. A modernist is, in reality, the minister of Satan, but appears to be an angel of light and a minister of righteousness.

3. As a rule, a modernist sets forth some truth or truism mixed with every sinister error that takes the unwary off their feet.

4. Their phraseology is usually orthodox. They use freely such words and expressions as:

Faith	Atonement
Blood	Salvation
The Cross	Kingdom of God
Gospel of the Kingdom	

On account of their use of Biblical words and phrases, they may deceive the very elect. It is quite possible for a group of Christians to listen to a modernistic speaker and think they are listening to a Gospel talk. The words as used by them may have an entirely different meaning from the same words used by orthodox speakers.

5. They seldom speak of our Saviour as the Lord Jesus Christ. They simply speak of Him as Jesus. In their writings and speeches they often compare our Lord with other religious leaders, as Socrates, Buddha, Mohammed and Confucius, but put Him on a little higher scale than the founders of pagan religions.

6. They often advocate the union of all Christendom into one organization, making a grand conglomeration of all who call themselves Christians. Some of them go much further and advocate the union of all religions, Pagan, Jewish, Protestant and Catholic, into one universal system of super-religion and so unwittingly pave the way for the coming Antichrist.

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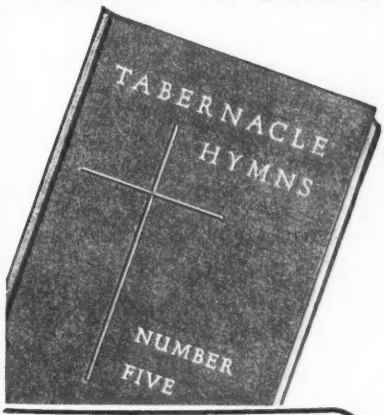

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FIVE MINUTES TO MIDNIGHT

Hon. Francis E. Walter
Washington, D. C.

JUST ONE HUNDRED YEARS AGO a German scholar, Karl Marx, under the influence of Hegel's philosophy of contradictions, and Ludwig Fuerback's philosophy of the primacy of material things, developed a philosophy which, in essence, denies the existence of God and of the human soul.

It denies the existence of morality stemming from a code of spiritual values. It asserts that man, his institutions, and society are determined exclusively by materialistic considerations.

It conceives of a world class struggle as inevitable because of presumed clash of interest between those who produce and those who own; it proclaims that upon the elimination of the ownership class, the bourgeoisie, and a merging of production and ownership in a dictatorship of the proletariat, the working class, each will give according to his ability and will receive according to his needs, the state will wither away, evil will disappear, the milennium will have arrived.

Just fifty years ago the philosophy of Karl Marx gained impetus as an organized force at a conference of the Russian Social Democratic Party, held in London, where Nicolai Lenin formed a Bolshevik faction, later known as the Communists, to be the catalytic agent of this inevitable class warfare. Here are the words from the Communist manifesto:

"The Communists disdain to conceal their views and aims. They openly declare that their ends can be attained only by the forcible overthrow of all existing social conditions."

Here are the words of Nicolai Lenin: "The existence of the Soviet Republic side by side with imperialist states for a long time is unthinkable. One or the other must triumph in the end, and before that end supervenes a series of frightful collisions between the Soviet Republic and the bourgeois states will be inevitable.

"We must be able to withstand all this, to agree to all and every sacrifice, and even — if need be — to resort to various strategems, artifices, illegal methods, to evasions and subterfuges."

You and I may agree that this Communist force is unsound and unworkable, and we abhor it, like the overwhelming majority which it enslaves, but nevertheless today, just fifty odd years from its inception by Lenin, this force, called communism, controls one-third of the population of the world.

Today one-third of the population of the world are adherents to the basic philosophy to which you and I adhere, grounded in faith in God and spiritual value.

One-third of the population of the world is enmeshed within the grip of international communism, and the remaining one-third — the so-called neutral bloc, the Middle East and the Far East, consisting of 800-million people — appear to be gravitating within the orbit of the international Communist conspiracy.

Cold Hard Facts

Let us face two elemental cold, hard facts:

First, today, of the eighty-six nations of the world, there is only one principal deterrent to world domination by the Communist conspiracy, and that is the United States of America.

Second, the Soviet Union, its satellites, and all within its influence are at war with the United States of America. It is a war which has already cost billions of our treasury and the blood of our youth. It is a total war — political, economic, psychological, diplomatic — and it is a global war. Finally, it is a war which they, and not we, are winning.

In the course of the last year the Committee on Un-American Activities has assembled and released factual material on the international Communist conspiracy. We released some several months ago a report prepared for us by the Research Institute of America, which is one of the outstanding research organizations of the Nation.

This report, after an appraisal of each of the many facets of the world Communist conspiracy, has this conclusion:

"These are the hard facts: Economic and military strength of the Moscow-directed one-third of the globe is rising steadily. The new Soviet leadership's domestic and foreign policies are far more subtle and shrewd than those of Stalin. Most important, the new Soviet policies have been astonishingly successful. It adds up to this: Right now we and our allies are losing the battle against world communism."

"Five Minutes Until Midnight"

Several months ago, our committee brought to the United States for consultation, Ernest Tillich, who is head of one of the strongest anti-Communist groups in Europe. This group is the fighting group against inhumanity.

In the course of his testimony, we asked how late it is on the timetable of international communism. His response was "it is five minutes until midnight and the clock is moving fast."

We likewise received the testimony of experts on the Hungarian revolt. We were impressed with two conclusions on which the experts agreed.

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The first is that the Hungarian revolt demonstrated to the neutral bloc nations the impotency of the West, and second, that the result was a clear warning that there can be no successful deflection from the grip of the Red octopus.

We likewise received testimony from experts respecting the Communist penetration in the Middle East where the recent Suez crisis has been exploited by Communist propagandists, and where the minds of hundreds of millions are being swayed toward Moscow.

Our committee received testimony from authoritative sources respecting the Communist penetration and now virtual control of vast areas of Asia.

We heard of the narcotics offensive stemming from Red China, in which there is a deliberate highly financed campaign piercing principal capitals of the non-Communist countries of Asia for the purpose of demoralizing these pockets of resistance and to obtain hard currency with which to run the war machine of Red China.

I have given you just a few highlights of this international world conspiracy which is controlled through a network of 25-million Communist agents encircling the globe.

My purpose in alluding to these few facets of the world conspiracy is so that my discussion of the Communist Party in the United States may be in proper perspective, because we must never overlook the fact that the Communist Party in the United States is a fifth column of foreign agents on American soil — foreign agents who are working zealously night and day as part of a world conspiracy for which the principal target is this Nation.

Here are the words of William Z. Foster, who is now the leader of the Communist Party of the United States:

"When a Communist heads the Government of the United States — and that day will come just as surely as the sun rises — the Government will not be a capitalist government, but a Soviet government, and behind this government will stand the Red army to enforce the dictatorship of the proletariat."

American Communist Agents

In the United States today there are an estimated 17-thousand trained hard-core agents of the Kremlin, who are the nerve centers of our society. These are the so-called members, and I emphasize the word *members*, of the Communist Party.

Under date of June 4, 1951, the national committee of the Communist Party issued an order that "only those members whose membership is approved by the appropriate committees of the Communist Party on or before August 8, 1951, will be, and remain, party members."

At that time the Internal Security Act of 1950, which was developed by the House Committee on Un-American Activities, was just beginning to take effect and so the Communist Party burrowed deeper underground.

How many comrades relinquished formal membership but remained in the apparatus, I do not know. We do know, however, that for everyone of the 17-thousand members of the Communist Party, there are an estimated ten who are under Communist Party discipline.

This apparatus of 170-thousand people operates in this country through over six hundred front organizations, and through thousands of fronts which they have created in front of the fronts.

Compare this army, if you please, with the FBI, which is a magnificent organization, but which has roughly five to six thousand agents who are committed for all kinds of enforcement work, of which internal security matters are only a small part.

As chairman of the Committee on Un-American Activities, I say to you now, as the witness Clifford Miller, who had served as an undercover man for the FBI in the Communist Party, testified at our recent hearings in Baltimore that the Communist Party today in the United States is a greater menace than ever before.

How does this conspiracy operate? What are its objectives? What is it accomplishing for the world conspiracy here, now?

Let me pause to quote one of the top world figures of the Communist Party, George Dimitrov, who was a leading instructor in the Lenin School in Moscow:

Communist Strategy

"As Soviet power grows, there will be a greater aversion to Communist parties everywhere. So we must practice the techniques of withdrawal.

"Never appear in the foreground; let our friends do the work. We must always remember that one sympathizer is generally worth more than a dozen militant Communists.

"A university professor who, without being a party member, lends himself to interests of the Soviet Union, is worth more than a hundred men with party cards.

"A writer of reputation, or a retired general, are worth more than five hundred poor devils who don't know any better than to get themselves beaten up by the police.

"Every man has his value, his merit. The writer who, without being a party member, defends the Soviet Union, the union leader who is outside our ranks but defends Soviet international policy, is worth more than a thousand party members."

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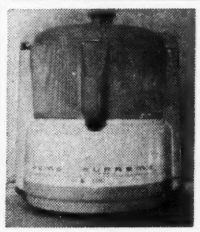

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Let me say here, that one of the principal objectives which the Communist Party has attained in the United States is to develop a spirit of apathy, an attitude that those who fight the Communists are the real menace and not the Communists themselves. Let me give you a few illustrations.

Some months ago, a man who was a professor in a college in my State was identified as a hard core Communist by a witness of unimpeachable integrity under oath before our committee.

In accordance with the practice of our committee, this professor was subpoenaed and interrogated. This professor invoked the fifth amendment as he had a right to do.

A copy of the transcript was requested by the college and, after the proceedings were carefully studied, this professor was called before the governing body of the college for examination. He was thereafter discharged.

Within the course of just a week or two, the American Association of University Professors issued a censor condemnation of this college for firing this Communist. The censure condemnation was on the ground that the action taken by the college constituted an interference with academic freedom.

Red Preachers

Recently my attention was directed to an article in a Baltimore paper carrying a severe criticism of our Baltimore hearings by a member of the clergy, who, among other things, is alleged to have said that the real reason for the public inquiry was that it was necessary in some people's minds to cultivate fear of Russia.

I would not for a moment suggest, because I do not know, that the author of the attack is under Communist Party discipline.

I do know that in April of 1943 he was listed as one of the signers of a letter asking the then President to set deportation orders against international Communist agent Harry Bridges.

In January of 1953, he was listed as one of those from Baltimore who urged the President to extend clemency to atom spies Ethel and Julius Rosenberg.

I know that he has lent his name and prestige to the Communist-front American Council on Soviet Relations.

Let me quote J. Edgar Hoover, in the testimony before our committee in 1947:

"I confess to a real apprehension so long as Communists are able to secure ministers of the Gospel to promote their evil work and espouse a cause that is alien to the religion of Christ."

I know too, that the force which we fight is dedicated to the destruction of religion; that in its ascendency to power it crushed, within Soviet Russia alone, 20-million human beings, and it destroyed an estimated 40-million human lives in Red China.

I am more than a little puzzled that a minister of the Gospel would be so blind that he would rely upon the integrity of the cynical atheistic conspirators instead of the integrity and good faith of the elected representatives of the people of the United States.

Right now, employees of the American Communications Association, the top leaders of which have all been identified as members of the Communist conspiracy, man the tie-lines and lease-lines emanating from the Pentagon itself, and service the North Atlantic Cable.

Number One Objective

What is the political objective of the Communist Party now in the United States?

The Number One objective, as announced at the National Communist Convention, is the destruction of the Immigration and Nationality Act.

In the course of the last two or three years, the Communist Party has created in the United States 180 organizations in fifteen key States, all for the purpose of bringing pressure on the Senators and Congressmen to repeal the Immigration and Nationality Act (The McCarran-Walter Act). Most of the people who are in this apparatus do not have any idea that they are being used by the Communist Party.

How late is it?

Here are excerpts from an article by Rev. William McGrath, as it appeared in the Brooklyn Tablet of July 1955:

"No war. No hydrogen bombs. No mass slaughter — till after the victory has been won.

"The *coup d'etat*, in course of accomplishment even while you are reading these lines, will be engineered to final success by the entrenched and untouchable traitors in high places, aided and abetted by their strategically placed cohorts in the nerve centers of the Nation . . .

"It will be the fulfillment of the prophecy made by Lenin in 1923: 'First we will take Eastern Europe, then the masses of Asia, then we will encircle the United States, which will be the last bastion of capitalism. We will not have to attack. It will fall like an overripe fruit into our hands.' . . .

"Condone. Appease. Pretend. But above all forever surrender. Peace in our time, wherever we've heard that before. Bury your head in the sand while Russia enslaves the rest of the world and hope — that it cannot happen here.

"Thank Heaven, not all people have given up. A few brave souls in America are trying to arouse the country from its sleep of death."

Yes, my friends, it is later — much much later than you think. It is happening, and it is happening here, now.

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THE YEARS THAT COUNT

By Rosalind Rinker . . . Zondervan Publishing House, cloth binding, 118 pages, price $2.00.

FOR TWELVE YEARS the author of this volume, Rosalind Rinker, has worked and shared her entire life with young people.

She has come to recognize their problems, not only as real problems, but as her own. She had already lived through a rich background of twelve missionary years in the Orient, experiencing at first hand the vast difference between life lived in the Light of the Presence of Jesus Christ and life in darkness.

In the Preface to "The Years That Count," she states: "This book was written with the following persons in mind:

"*High School Students,* who want to get everything possible out of life. To help them begin to think for themselves, and find the answers to life in the Person of Jesus Christ instead of handed-down religious rules or traditions.

"*College Students,* with whom I have spent so much of my life, who should have had many of these questions answered before they went to college. Some of them are jumping nervously from one 'safety-zone' to another, still unable to find a landing place. Consequently they are half-lost with no real purpose, wanting to be someone else, or wanting to be some other place.

"*Working Young Persons,* who feel stymied in their efforts to adjust. To give them confidence that they can meet and cope with their associates in business and industry. To help them see that the Christian life is not necessarily 'being different' but can be a means of opening the way for fresh personal relationships.

"Beyond this, I sincerely hope that 'The Years That Count' is written to *all persons,* young and old who are interested in maturity."

New Adventure in Living

In the pages of this volume are down-to-earth illustrations from the lives of young people who have discovered that Jesus Christ is always "present and practical."

Here you will be able to share what the author found to be true in her own life; you will find it shared and tried in the lives of others through her years of counseling, and if you dare to believe it, you will find your own life opening into a new adventure in living as you read such chapters as:

You and What You Believe
You and Your Life Work
You and Your Friends
You and God

The author asks pertinent questions, and then presents logical, sensible answers to each of them.

Under the heading "You and What You Believe," she asks and answers: How important am I? Should I live for now or for the future? What do I believe about God? What do I believe about Jesus Christ? How do I express what I believe? Will God use me? How do I meet the scientific attitude of unbelief?

Under the heading, "You and Your Life Work," she asks and answers: What is God's will for my life? Which college should I attend? Should I go to a Christian or a secular college? What are the advantages of each? Where should I live?

Under the heading, "You and Your Friends," she asks and answers: Are all young people like me? How different should a Christian be? What about dating? What about dating non-Christians? What is "Christian Fellowship?"

Miss Rinker reserves the most important chapter for the last. Under the heading "You and God," she proceeds to ask, and answer, the most important of all questions . . . "Am I A Christian?"

For those who are not, she presents the plan of salvation in simple, unstilted, straight-from-the-shoulder fashion.

This is followed up by a boiled-down essence of what each reader should do to make certain that he is most wisely investing the years that count.

Eugenia Price

In penning the Introduction, Eugenia Price has this to say: " 'The Years That Count' should have been written long ago. I rejoice that my close friend and associate, Rosalind Rinker, has written it.

"For twelve years as a staff member with Inter-Varsity Christian Fellowship she has not only learned the basic needs of young people, she has done something about filling these needs.

"She speaks their language and respects their problems and in her breezy, direct manner, goes straight to the heart of their complex dilemmas, as well as their individual hearts in this unique book.

"In 'The Years That Count' (which bridges the so-called unbridgeable gap between high school and college age with an easy, effortless sweep of understanding and honesty), young people, teachers and youth leaders will find the down-to-earth, practical help they have been seeking.

"One glance at the chapter titles and your interest will be aroused. Read each chapter and you will share my unbounded enthusiasm for this amazing book."

"The Years That Count" is intentionally "down to earth" because of the author's own conviction that God Himself came "down to earth" in Jesus Christ. He came to put things and Himself where anyone can reach.

You will find yourself somewhere in the pages of this book, and you will find how to use Jesus Christ's life right here on this earth where you are to make you the attractive, useful, creative person you were meant to be.

Don't be satisfied with second best. Find out for yourself about you and Jesus Christ. And find it out during "The Years That Count!"

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When did Christmas begin? It began, she says, when God created His wonderful world: "God made man in the pattern of Himself and then told man he could have this whole wide beautiful world. What a Christmas present that was!"

And, always, it was in God's heart to give the greatest gift of all — the giving of Himself to us in the Person of His Son. Like Dale Evans' "Angel Unaware," one of the most popular inspirational books of all time, "Christmas Is Always" is for all ages — from seven to seventy.

INFLATION IN THE UNITED STATES

by Paul Bakewell, Jr. (The Caxton Printers, 72 pages, art covers, price $1.00).

Inflation is our most serious domestic problem. It has been developing for a long time and, although it may be interrupted periodically by business recessions or even depressions, a grave question remains as to whether it can be halted in the long run.

This new book by Paul Bakewell, Jr. treats the subject from the long-range viewpoint. It points out the role which our abandonment of the gold standard and our devaluing of our unit of value has played in the creation of the existing inflationary situation.

THESE ALSO SUFFER

by William Goulooze (Baker Book House, 90 pages, cloth binding, price $1.75).

Everyone witnesses suffering, is frequently touched by the effects of suffering and sooner or later experiences suffering directly.

These are the stories of the experiences of ten of God's children in the crucible of suffering.

One of these stories is that of Carolyn Ettesvold, who finds joy and comfort in God's nearness, even though she must spend most of her waking hours in an iron lung.

Another is the sightless child of God who lost her four lovely children in a fire which destroyed their home, but who confidently speaks of God's love and mercy.

Every one of these stories is rich in human interest. Individually and collectively, they will give the readers the strong reassurance that all things work together for good to those that love God.

INSPIRING TALKS TO JUNIORS

by Marion G. Gosselink (W. A. Wilde Company, 144 pages, cloth binding, price $2.50).

Inspiring talks to boys and girls with a Biblical, religious or ethical theme, prefaced by an appropriate Scriptural text.

This new collection should prove attractive to a Pastor, Sunday School Superintendent or Group Leader who faces a weekly deadline in giving a devotional message to children.

Here is suggested material with apt illustrations for the Sunday School, Church School, Week Day School of Religious Education, Released Time School, Daily Vacation Bible School, and for all Christian educators and teachers who deal with young people. Parents, too, will find here practical help for the spiritual training of children in the home.

HOW TO WIN A SUNDAY SCHOOL CONTEST

by Margaret Graham and Nancy Bates (Scripture Press, 116 pages, size 7 1/2 by 10 inches, art covers, price $2.00).

This volume should be used as a reference book, as well as for its inspiration to drive one on to greater accomplishment for their own Sunday School.

It will challenge everyone to put forth more effort which, with adequate prayer, is the only effective tool to bring more people into the Sunday School.

Ideas and stunts are simply a means to an end, and they are presented, described and sometimes illustrated in this book that they might be used as is, or refined, to become part of a program of Sunday School attendance building which has as its ultimate goal the winning of souls to Christ.

Books reviewed here may be ordered from: Defenders . . . Wichita, Kansas

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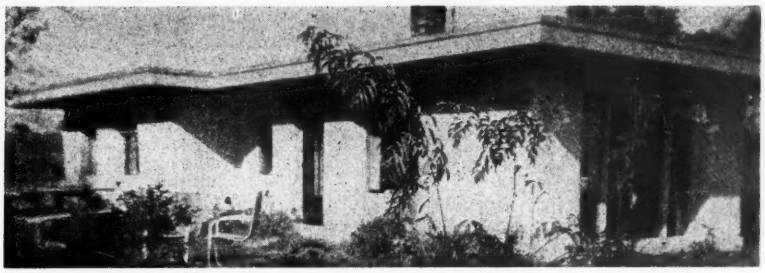

Above: One of the first late model Earth Homes built in Indiana (1948). Has plate glass windows all around. Two bedrooms, living room, dining room, bath, septic tank, well with automatic water system. Cost $1,250.00. Blends into landscape wonderfully.

A FAMILY WITHOUT FEAR

This home is now about five years old; and due to the thousands of people coming from far and wide to view it, they get mighty tired of showing people through; therefore I shall nickname them "Jack and Jill" to protect them from larger hordes.

When World War II came, Jack was attending high school, and he entered air service, flying the Burma Hump for the duration. Upon his discharge he married his wife Jill, a former school day student friend. A home to live in was their first FEAR — their first trouble.

Homes and rentals then were scarce; they are hard to find now. Jack talked and inquired of friends, and finally Jill's grandmother told them about earth homes. They got busy and obtained all material they could find; and to their surprise came up with the truth that rock was formed from about 80 per cent sand and 20 per cent clay-like subsoil; and when this mixture was tamped into a cement-like form, it formed a rock-like wall, much better than rock, cement, brick or brick veneer walls. He then arranged for a site.

Obtains Work

Jack started to work for a large department store, selling men's furnishings. Evenings, Saturdays and Sundays he started to work building his home of Earth. This was about the middle of spring. By fall he had the walls finished, but could not get material for a roof until some time in the winter.

It rained, snowed, sleeted. I took pictures of it once, covered with snow without a roof. People told him the walls would not support a cement roof; so he ordered lumber from two yards. At last it arrived. They moved in during January (his earth walls would support a dozen cement roofs).

Five Years Later

October 14th, 1950, about 1:30 in the afternoon, I gave them an unscheduled visit. Jack was helping Jill with flowers and shrubbery; they have a beautiful place. While sitting and talking in lawn chairs, first one then the other would tell me of the wonderful advantages of an earth home. Best of all, each agreed without me asking, was that they did not have monthly payments to meet.

Attesting to this fact is that they have everything they need, and have taken a six weeks trip to California, including side trips; one to see a 20-room Rammed Earth home, something many dream of and can now have by using "dirt-cheap" earth.

Family Without Fear

The majority of people I see, and correspond with, are without homes; and some letters make tears come to my eyes. But "Jack and Jill" are like other Rammed Earth home owners: they are as free from FEAR as an innocent baby.

Their deep freeze is full of food, home paid for (only county taxes to pay), and fruit for their friends (I'm their friend now). They don't worry about a job, and can CHOOSE their occupation, and their CHOICE is building Rammed Earth Homes for others.

Thanksgiving Every Day

Picture "Jack and Jill" living and enjoying life every day, as most do only on Thanksgiving. Besides their Rammed Earth home, furnished and paid for; a new automobile, paid for; other luxuries usually reserved for the wealthy. They are blessed with having a home for their cute little 5-year-old girl and a 3-year-old boy, these are being reared in a way that will make them good Christian Americans.

Heaven On Earth

If you think "Jack and Jill" don't think they are living in Heaven, here on Earth, you ought to hear what they have to say in case a criticism is made about their home. They are like all other Rammed Earth home owners: they know no other is as good, and say so. "Jack and Jill" agreed: If they could do it — you could too!

(All subscribers, both current and delinquent, were mailed Mammoth Cave Home magazine, Volume 5, Number 2, due to the special features relating to Solar Heating. If you did not receive your copy let us know at once.)

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MISSIONS

IN QUEST OF SOULS

J. F. Rodriguez, D.D.
Rio Piedras, Puerto Rico

I RECALL very well Dr. Winrod's first visit to my country, in 1931. Christmas was nearing. He cherished the hope of sending Defender friends in the United States a souvenir from Puerto Rico as a gift.

But we had meetings every night. During the day we moved from one town to another, following a close itinerary. As a result, time was not available for choosing an item produced on the Island appropriate to the Season.

As a second choice, he decided to write a booklet on the Virgin Birth of Jesus and mail it from Puerto Rico to his friends on the continent.

He penned the message in one hour, but the printing required three days. I remember so well his interpretation of the words "swaddling clothes." Mary wrapped the child Jesus in swaddling clothes, indicating He was born to die.

This thought was so new on the Island that I suggested the topic of the Virgin Birth as most appropriate during his crusade.

Old timers in my country remember with satisfaction that occasion. Dr. Winrod was anointed. His sermons were illuminating. Christ became more real to all audiences. Preachers from far and wide came to sit at his feet and learn. We were in the midst of a great revival.

Radio

In 1931 there was only one radio station in Puerto Rico, WKAQ. Dr. Winrod realized the importance of radio in Gospel work and bought time for his final night on the Island.

During the Crusade we had advertised the broadcast. For this reason, Christians all over the Island tuned in for the message. The result was glorious.

In those days the Gospel was not fashionable in the Antilles. It was considered a religion for the poor, the ignorant, the underprivileged. We did not have business and professional men in Protestant ranks.

The upper class considered the Gospel was not for them. But this conception, praise God, was changed after Dr. Winrod's message. He showed that the Gospel was for all peoples, regardless of station in life.

The numerous telephone calls received by the station indicated the extent of interest which had been awakened in radio land.

The next day was Saturday. Dr. Winrod was leaving in the morning for the States on board the Barbara, bound for Baltimore.

To our surprise, we discovered that most of the passengers had heard his radio message. Later, letters arrived from Venezuela and neighboring nations asking for more such programs.

It was the "dew upon the fleece." Latin America was becoming radio minded. The time was ripe for Defender broadcasts in Spanish. We accepted the challenge and God provided the channel.

An Opportunity

There were already in Puerto Rico thousands of radios. Both commercial and artistic interest developed rapidly on the Island.

The Federal Communications Commission had just revoked the license of a new station, which was soon to have gone on the air. The building was ready. The equipment had been shipped. The owner of this station was perplexed at what steps to take next.

We learned of the situation and went to the worried investor, informing him of Dr. Winrod's radio experience, his broadcasts from Oklahoma City, his keen interest in Puerto Rico.

He had heard Dr. Winrod's initial broadcast over WKAQ and welcomed our cooperation.

Dr. Winrod interceded in his behalf to the Federal Communications Commission, by way of personal letter. The license was renewed, and the station (WNEL) consequently gave the Defenders organization free time for a weekly hour-long program, to originate each Friday at 9:00 P.M.

It was known as "The Defenders Spiritual Hour," and featured a 32-voice musical group led by Miss Abigail Aulet.

Dr. Winrod always broadcast on subsequent visits to the Island, having the reputation of possessing the best radio voice ever heard in that locality. Announcers always enjoyed hearing him, and often inquired about his return.

Now there are several good, evangelical programs broadcast regularly. The Defenders broadcast weekly from Mayaguez, Guayama and San Juan, and are, of course, the first to pioneer with Gospel broadcasts on the Island.

Changed Attitudes

The attitude of Puerto Rico towards Protestantism has changed. Through the evangelical message, as presented by word and song, the people have been convinced of the dignity, power and reasonableness of Biblical Christianity.

This avenue of Defenders approach, combined with the Chapel program, and other phases of our expansion, has been greatly blessed by the Lord during these twenty-seven years of Spanish work.

During the first years of missionary service, the Spanish Defenders carried on their ministry through evangelism in public squares, roadside meetings in the open air, by the distribution of Gospel tracts, over the radio and through denominational pulpits, as well as the Spanish Defender *("El Defensor Hispano")*, which was then a monthly publication.

OUR COVER

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

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As a result of these efforts, many persons were won to the Lord, continuing without denominational affiliation, for various reasons. Several excellent workers desired to enter the ministry. They felt a definite call, but lack of financial support caused them to hesitate in responding.

The rural districts, those places without transportation facilities, had not been evangelized. Men and women were dying in spiritual darkness, plunging into eternity without hope and without God. Workers were needed but no support was available.

The Chapel Plan

On one of his visits to Puerto Rico, while enroute from Rio Piedras to Ciales, we were telling Dr. Winrod about our problem. Then and there he conceived the idea of the Chapel sponsorship plan. After considering all angles, it was decided that monthly contributions in amount of $20.00 would be sufficient to help the local pastors keep their church doors open.

The person pledging the sum was to be known as the Sponsor. The pastor working in the field was to pray for this friend daily. Through the years we have seen God bless this ministry abundantly.

Such offerings have enabled Defender pastors to reach far into the interior in Spanish-speaking countries. The service is both spiritual and social.

The minister marries, without compensation, couples who live together out of wedlock, due to ignorance and poverty.

He acquaints persons in need with community service centers, distributes clothing forwarded to the field by Wichita Headquarters, and leads the unsaved to the Lord.

Progress is visible immediately after such a work begins. Converted people want to learn how to read and write in order to study the Bible and join in congregational singing.

The living standards improve. Brotherly love and mutual consideration bless the community. Humble worship centers are constructed as soon as it is possible, with the cooperation of the office in the United States, and the efforts of believers in the local church.

As a result of preaching the Gospel, both the souls and bodies of the natives are changed, effecting a marked improvement in the locale.

All this is a result of the Chapel Plan. It is blessing Puerto Rico, the Dominican Republic, Haiti, Mexico, Central America and some locations in the United States where migrants settle.

Haiti

In closing I will tell a story of our trip to Haiti. The first afternoon we learned at Port-au-Prince about a missionary team who was doing very good work in a village in the mountains. Dr. Winrod decided to visit the group to obtain information regarding Christian work in that mysterious land.

We found a driver who knew the place. It had been raining for hours, making the road difficult and dangerous. But we located the missionaries.

I am sure the Lord sent Dr. Winrod there. The leader of the group was as discouraged as was Elijah under the juniper tree. An accumulation of circumstances had shattered the dreams of the team. All were disgusted and confused.

Dr. Winrod suggested they go to the Lord in prayer. He was greatly moved and his intercession in behalf of these missionaries and the Haitian peoples was inspired.

Since that effective prayer was offered, a new spirit, optimistic, fresh and joyous took hold of the team. They demonstrate a great love for the Haitians, seeking their conversion above all things.

Dr. Winrod was the Paul who told them in the day of trial . . . "And now I exhort you to be of good cheer."

This illustrates his ministry of encouragement to workers who are fighting the good fight of faith in the mission battlefields.

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Wichita 1, Kansas

I would like to have a share in the Chapel Plan as outlined in Dr. Rodriguez' December article. Please find herewith $20.00 as my initial contribution. It is understood that I am to receive pictures of the native preachers and the place where meetings are held ... together with regular reports from the field.

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MISSIONARY HEROISM

GERALD B. WINROD, D.D.

AFTER TAKING a short rest following the first missionary journey, Paul said to his co-workers: "Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do."

The beauty of the trip was somewhat marred in the beginning because of a dispute which arose between Paul and Barnabas as to the personnel of the party.

Barnabas was determined to take his nephew, Mark, with them, but Paul was just as emphatic that this arrangement would never do.

He recalled how on a previous occasion Mark had deserted them, presumably because of the hardships they faced. He did not propose to risk having this occur again. To put it plainly, the apostles quarreled.

At length, it was decided that Barnabas should take Mark and return to Cyprus, while Silas would accompany Paul in the other direction. There is no indication that Paul and Barnabas ever met again.

However, their temporary differences were soon absorbed in love. We know this to be the case because Paul refers to both Barnabas and Mark affectionately in some of his later writings.

Silas proved himself to be a valuable helper. And later, a third was added, a young man by the name of Timothy, who came to occupy a deep place in the heart of Paul.

The primary purpose of this missionary journey was to revisit the churches which had been established on the first tour.

At length, the three found themselves on a small island in western Asia, called Troas. This was in the fall of the year 50 A.D.

The exact route they took in reaching Troas is unknown, and although the trip probably covered months, or even years of evangelistic effort, the record given by the writer of the Acts leaves out all the details.

But one thing we know, by the time our heroes reached this island, they were hardened to the toils of missionary life, weary and ready to turn back toward the east, and home.

Supernatural Intervention

On two different occasions they made preparations to return to Asia but both times were checked by the Holy Ghost. We can imagine that Paul must have been puzzled by this act of supernatural intervention. What could it mean?

The answer was to come in the form of a vision during a night of slumber. The days were spent in patient waiting for the Lord to make His will known.

It is probable that the three were careful to witness for their Master to the fishermen and others who populated the tiny dot on the map called Troas.

Paul's mind was probably filled with thoughts about Grecian civilization as it existed beyond the waters of the Aegean Sea. Certainly he was not ignorant of the wealth of history which had been written in that part of the world.

While he lay asleep, with the roar of the waves reaching his ears, he saw the outline of a man standing yonder on the banks of the opposite coast, across the Aegean, his arm pleadingly outstretched, crying: "Come over into Macedonia and help us."

Some think that this man was Christ in the act of presenting Europe's need of the Gospel.

No time was lost in heeding the Divine summons. The first available boat found the missionaries headed West with the message, instead of East. They made a complete turn-about-face.

This was the pivot on which Paul's second missionary journey turned, and the result was an eventual revision of the map of Europe.

Had they returned East, the eastern nations would, in all probability, be enjoying the advantages of Christian civilization at the present time and we, in this part of the world, would be living in superstition, paganism, and idolatry.

The miracle of Troas changed the whole course of human history!

Paul and his companions must have experienced a real thrill as the little vessel, on which they were traveling, plowed its way through the waves toward the shores of Macedonia.

They paused briefly at Amphipolis and Neapolis. However, their first definite missionary work was done in Philippi.

Here the Lord placed His seal of approval upon their efforts by performing certain miracles through them, which no doubt confirmed their faith that they were in the center of the Divine will.

Rome ruled Greece at this time. The northern area was called Macedonia and the southern portion was known as Achaia. A ribbon-like Roman highway connected Philippi, Thessalonica and Berea.

Along this road the missionaries traveled, making appropriate stops as they penetrated deeper and deeper into Grecian thought and territory. Salonica is the modern word for Thessalonica.

Philippi

The first Christian church in the west was established at Philippi. Paul's first convert here was a woman by the name of Lydia. She was a seller of purple garments from the city of Thyatira.

In the same town a demon-possessed

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woman, a soothsayer, followed Paul and Silas through the streets several days, screeching and chattering a wild jargon.

Paul stood it as long as he could, until finally he turned and rebuked the evil spirit which had control of her. "I command thee in the name of Jesus Christ to come out of her," he said, "And he came out the same hour."

Thus liberated, the woman's mind was restored. But the men who owned her, and had made large sums of money from her ability to tell fortunes, became angry with Paul and Silas.

And once more, the missionaries found themselves confronted with a howling mob. Their clothing was removed, they were beaten, and thrown into prison. Because the jailer was charged to keep close watch over them, he bound them in stocks.

At midnight, people pass outside the jail could hear the two preachers praying, singing and praising the Lord that they were being counted worthy to endure pain for His sake. They were experienced sufferers!

Suddenly their voices were hushed by the crashing sounds of an earthquake which caused the foundations of the jail to be broken.

Doors flew open and all the prisoners could have fled. The guard, thinking they had escaped, started to commit suicide but Paul stopped him. "Do thyself no harm: for we are all here."

The dumbfounded jailer liked that kind of religion and inquired at once what had to be done in order to be saved. Paul's answer is, to this day, the keynote of modern evangelism:

"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Before an hour went by, the new convert was washing the bloody wounds of the two men of God.

"And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway."

Thessalonica

The next city of any size, down the highway, was Thessalonica. Arriving, they went straight to the local synagogue, as usual. And again they received the usual reception — mob, a riot, and an attempt against their lives.

However, the evangelists found it possible to preach three weeks before the storm broke upon them. During this time a few Jews, several Greeks, and a large number of women were converted.

The church at Thessalonica became a great source of comfort and inspiration to Paul in later years. This is shown by the cheery, and deeply spiritual contents of his two letters, written to the congregation. From there they went to Berea.

Christians always speak affectionately of the Bereans because it is said of them: "These were more noble than those of Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." (Acts 17:11)

The preaching of Paul and Silas caused a riot among the Jews of Thessalonica. Consequently, "lewd fellows of the baser sort" were organized into a mob and the two evangelists had to seek seclusion in the home of a devout man named Jason.

Under cover of darkness they fled for their lives to Berea — a town located some forty miles away. Paul and Silas, with their faithful escorts, no doubt made this trip on the backs of donkeys exactly like thousands of Greek people travel today.

Arriving in Berea, they went immediately to the synagogue and began expounding the Old Testament Scriptures proving that the death and resurrection of Jesus Christ were prophesied therein.

The Jews of Berea were different from those of Thessalonica, in that they listened with eagerness to all that was told them. The great contrast between the two communities brought encouragement to the preachers.

A Personal Visit

It was my good fortune to make this identical trip from Thessalonica to Berea in January 1935. I shall never forget the experience.

Traveling down the narrow road in an automobile, we saw scores of shepherds, each with a crook in his hands, watching flocks of sheep.

Berea is nestled away in a little pocket between mountains, much of the city being spread out on slopes and hillsides. As we approached its picturesque outskirts, we were obliged to pause while a drove of perhaps fifty hogs crossed the road.

It is not easy for persons living in our newly built western world to form an adequate mental picture of an ancient community like Berea. The visitor feels as though he has almost moved from one planet to another.

The streets are narrow and gloomy — so narrow in many places that even oxcarts cannot get through. Five Mohammedan mosques lift their heads above the other buildings of this community. The city boasts of twenty thousand population at the present time (1940).

Although the Christian religion, as Paul taught it, is practically unknown in Berea today, yet anybody you meet can take you to the two large stones, carefully protected by an iron fence, on which the three evangelists are supposed to have stood when they preached the Gospel there nineteen hundred years ago.

I was, of course, anxious to visit the Jewish Ghetto because Acts 18:10 says that as soon as Paul and Silas reached Berea they "went into the synagogue."

About one hundred feet from the entrance of the Ghetto, where a narrow, winding passageway begins, I was shown a very old spring. It is reasonable to suppose that Paul may have quenched his thirst at this place.

Next, we walked through a dark, dismal cobblestone street which wound its way between dirty huts and hovels, to an open space above a deep ravine where the Jewish synagogue stands.

I made careful inquiry and discovered that in all the history of Berea there has been only one Ghetto and one synagogue. I knew, therefore, that I was standing on the very spot where the three faithful New Testament evangelists had stood.

I stepped into the synagogue with the firm conviction that Paul had preached at that place. The building has been remodeled from time to time, through the centuries, but the site remains the same.

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The Defender Evaluates

SUNDAY SCHOOL COMMENTARIES

NOT TOO MANY YEARS AGO it was the expected thing for the local congregation to rely on the widows, the spinsters or the pastor's wife to gather all the youngsters of the church into a small room where she endeavored to teach them various Bible studies, and impress upon their youthful minds the importance of Christian living, backing her arguments up by incidents from the lives of various Scriptural heroes.

She was appreciated by harassed mothers, who looked forward to this too short hour each week when she could relax; she was held up as an example by the fathers of the community, who often remarked, "What would your Sunday School teacher say if she found you doing thus and so?"; and she was adulated by her eager students, the girls promising themselves that someday they would follow in her steps ... the boys all having secret crushes on this dependable, devoted servant of God.

The past few decades has seen a decided change in Sunday School teachers. The Church has found that this field should not be restricted to widows, spinsters or the pastor's helpmeet.

In recent years, due largely to the rapid growth in Sunday School attendance, mothers, fathers, business men and women in all walks of life, have been recruited for the important task of teaching the youth of America in the ways of God.

With this change has risen an all-important problem ... how to effectively train and educate these new teachers; and how to help them put to best use the few free hours they have each week to invest in studying the lesson scheduled for presentation the following Sunday.

The teacher of yesteryear led a leisurely life, as a rule. After doing justice to her daily chores, she had time on her hands for extensive calling, for Bible study, for the reading of religious books and for discussing the lesson in advance with other teachers in her community.

Not so today. The average teacher arises, goes to the office or shop, returns to his home around six each evening, has his meal, spends time with his family attends Prayer Meeting (if his church is one of the fortunate few who still offer this service), balances the budget (or makes an honest effort), and then about Friday or Saturday, realizes Sunday is almost upon him and, as yet, the weekly lesson is not prepared!

Understanding the problems which most teachers of today face, various religious publishers have taken it upon themselves to remedy this situation, to a degree.

Noted theologians, teachers, writers and editors have been assigned the task of preparing annual Commentaries, compact volumes which interpret the Sunday School lessons in handy form for the busy teacher.

If asked to name his wisest investment, literary-wise, the mentors of today's Sunday School pupils would, without hesitation, place one of the commentaries discussed herewith, at the top of the list.

As a service to the many thousands of teachers who regularly read *The Defender*, its editors wish to compare what they consider the six leading volumes, leaving up to the individual teacher the decision as to which one will best serve his (or her) particular needs.

HIGLEY'S LESSON COMMENTARY

The publishers of this volume are proud, and rightfully so, of the twenty-four splendid features which go into the makeup of their Commentary.

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Printed on special "eye-ease" paper, the volume includes the following important features, *in each lesson:*

Audio Visual recommendations; complete printed text (King James version); daily Bible readings; lesson setting; the central truth of the lesson; an introduction to the lesson; a verse-by-verse explanation of the text; a homily on the memory selection, prepared each week by pastors of various Protestant denominations; object lessons; homiletical outlines; lesson illustrations; seed thoughts; review questions and questions for research and discussions.

At the beginning of each quarter there is a special Introduction, and there is an occasional map when there is a change in locale from quarter to quarter.

The editors, realizing that teachers of various age groups will be using this volume, have included with each lesson a special section entitled "Suggestions For Teachers," which brings the study for the week home to all owners, whether they work among Seniors, Intermediates, Juniors or the Primary folk.

The Publishers also remark in their preface: "Every effort has been made to keep this Commentary true and faithful to the whole Bible and we send it forth with the prayer that it will prove a great spiritual blessing to all who come in contact with it."

This year's editors include (Exposition) Dr. Loyal R. Ringenberg; (Homiletics and Topical Discussion) Dr. John Paul; (Critical Editor) Dr. Jasper A. Huffman.

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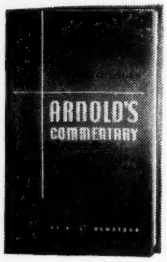
Price	$2.25	$2.75	$2.25	$2.95	$2.95	$2.75
Total Pages	286	456	320	416	448	380
Pages devoted to each lesson	5	8	6	5 to 8	8	7
Years Published	65	Unknown	26	85	6	54



ARNOLD'S 1959 COMMENTARY

In the Foreword to this volume, the author, Dr. Benjamin L. Olmstead, says:

"Our treatment of the lessons in this yearbook follows closely the pattern followed in recent years. We devote enough space to explanatory notes to make the Scripture plain, but also reserve space for a comprehensive discussion of the lesson, usually with some applications to present-day situations. We also devote considerable thought and space to illustrations and sidelights and teaching plans."

Complete with a rainbow color binding, the volume includes the following important features:

Editorials; original charts; daily Bible readings; complete printed text (King James version); a verse-by-verse explanation of the text; discussion of the lesson; illustrations and sidelights, and a special Introduction to each Quarter.

The editors of the Arnold's Commentary, likewise realizing that teachers of various age groups will be using their volume, have included special departments for Young People and Adults; Intermediates and Seniors; and Juniors and Primary students.

As a special feature, an extra page of material is included each week, entitled "The Lesson From My Point of View."

Consisting of two columns of printed material, the first is written by a minister and the second by a successful layman. Also included at the close of this volume is a special six-page Bible dictionary for those difficult-to-pronounce nouns.

STANDARD LESSON COMMENTARY

Although this is the youngest of the six commentaries under consideration, it is by no means the least! Its editor, John M. Carter, deserves much credit for the magnificent effort he has put forth, not only to make this volume unique in its personal appearance, but unsurpassed in content.

Printed on enamel stock, the type faces utilized could not be improved on, making the text stand out sharply for the searching eye of the teacher.

Among the regular weekly features will be found the following:

Audio Visual recommendations; religious drawings illustrating the lesson; complete printed text (King James version); a lesson introduction; the lesson aims; daily Bible readings; a verse-by-verse explanation of the text; a lesson outline; quotable quotes; discussion and application; a lesson prayer; pithy points; truths for daily living; and a lesson quiz.

Also included is a special weekly section known as "Teaching the Lesson," wherein suggestions are made as to How to Begin; presenting the Bible facts; application to life; and how the closing moments should be invested.

Another unique feature is an entire column known as "Seeing the Lesson," which does a magnificent job of indelibly impressing on the student's mind the core of the lesson for that week.

Aside from these regular weekly features will be found an index of the printed texts for the entire year, plus a cumulative Scripture index for the years 1954 through 1959 (an invaluable aid for those wishing to refer to

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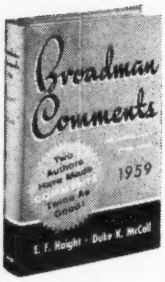
As if the above features were not enough, the editors of this volume have devoted several pages at the beginning of each quarter to special articles.

Some of the titles to be found in this year's edition are: "The Christ, the Son of God," "He Lives," "The Cross and the Kingdom," "The Value of the Old Testament," "Faithful Against Odds," "Old Testament Book Studies," "Written For Admonition," "The Unity and Harmony of the Bible," "The World Became Flesh and Dwelt Among Us," "Face To Face With Jesus," and "When the Church Was Young."



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This commentary brings again to Bible teachers and students the outstanding coauthorship of E. F. Haight and Duke K. McCall.

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Timely in illustration and penetrating in thought, Dr. McCall's "Lesson in Life" applies the Christian truths of each lesson to phases of present-day living. He calls on a notable background of knowledge and experience to make the "Lesson in Life" interesting and inspirational.

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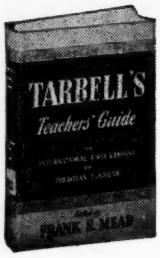

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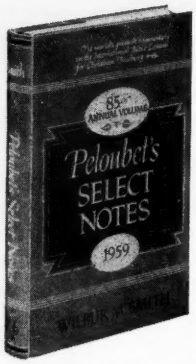
The feature, "Suggestions to Teachers," highlights key teaching points of each lesson and clarifies central teaching themes.

To further help the teacher strengthen the lesson presentation, Tarbell's includes more recommended visual aids: films, filmstrips and slides which can be used in conjunction with the lesson material.

Written especially for Intermediate and Adult age groups, Tarbell's is coming into wide use among teachers of other departments and age groups, and by ministers seeking up-to-the-minute illustrative material.



PELOUBET'S SELECT NOTES

The teacher and pastor will find in this volume rich teaching material, well presented and organized with great care.

The current edition, once again prepared by the noted Dr. Wilbur M. Smith, maintains the high standard of the preceding years, containing a vast wealth of material on the weekly lessons in the Uniform series.

Among the regular weekly features will be found the following: Audio visual recommendations, bibliographies; complete printed text (King James Version); and a verse-by-verse explanation of the text.

Special features, which have proven popular through the years, include: The teacher and his class; the lesson setting; and outline; the teacher's library; the lesson in life, literature and archaeology; and a truth for the class to carry away.

Dr. Smith's immense scholarship marshals the learning of the Christian world before one in grand review.

The fifty-two lessons for the year are treated with scholarly, Scriptural interpretation from the evangelical viewpoint; apt illustrations add human interest and help make the application to daily life. The volume represents much painstaking work.

Perhaps one of the outstanding features of this Commentary is Dr. Smith's analysis of the weekly Scripture passages. Thorough, scholarly, yet simple, a boon to the busy teacher of today.

Dr. Smith also asks searching questions on each lesson, not merely to fill space in a volume, but questions which compell the teacher and student to seek for a satisfactory answer.

The Bibliography which accompanies Peloubet's Select Notes is outstanding. Listed therein are the best works dealing with the life of Christ (in conjunction with the first quarter of 1959); commentaries on Mark's Gospel (also in conjunction with the first quarter of 1959); and commentaries on the Book of Acts (in conjunction with the last quarter of 1959).

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SUNDAY SCHOOL COMMENTS

Compiled and Edited by the Defender Research Staff

LESSON NUMBER ONE

December 21, 1958

JESUS IS BORN

Matthew 1:18-25; Luke 1:26-56

MEMORY TEXT: "And she gave birth to her Son, her first-born, and she wrapped Him in swaddling clothes, and laid Him in a manger, because there was no room or place for them in the inn. Luke 2:7. (Amplified translation)

The general plan and pattern of the lesson is as follows:

A. Announcement to Mary. Luke 1:26-38.
B. Visit of Mary to Elizabeth. Luke 1:39-56.
C. The Birth of Christ. Luke 2:1-7.
D. Announcement to the Shepherds. Luke 2:8-19.

The Key Word: Child

Christmas day is characteristically different from other festivals. It has a softer, tenderer, more domestic interest about it. It falls in with other feelings, and blends with some of the closest and dearest associations of family life.

A first-born child in common life, whether he be the son of the humble shoe cobbler, or an heir to the throne of a mighty empire, brings with him joy and happiness, the promise of eventful days.

But this day saw the birth, not of the first-born of ordinary human parents, but of the Child of heaven and earth, the Child of God and man, the Child for whom both heaven and earth were waiting in anxious expectation of redemption and restitution, the Child of hopes unspeakable — hopes that could not be frustrated to those who would hold them fast.

He was the Heir of heaven, the Heir of earth, the Heir in whose inheritance all men might regain the inheritance of their Father's kingdom.

Then it behooves us to keep this holy day with peaceful, happy, Christian thankfulness. Let it be a day of sober joy, of outpouring charity, of mutual Christian love, of deepminded peace.

It is a day of family concord, a day for special parental love and special filial duty and obedience, a day on which the internal affection of families should be warmest and brightest.

It is a day that should know of no bickerings or irritations between those of the same household, brothers and sisters, fellow-servants, and all others.

It is a day for neighborly kindness, mutual forgiveness, interchange of all friendly offices.

It is a day which, opening our hearts in grateful love to God, should open them also in brotherly kindness to one another, and help us all on towards that blessed goal which we all hope to reach and which none will reach so surely as those who are doing their best to enable others to reach it also.

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The Key Verse: Luke 2:7

"And she gave birth to her Son, her first-born, and she wrapped Him in swaddling clothes, and laid Him in a manger, because there was no room or place for them in the inn." (Amplified translation)

By choosing to be born in a lowly manger, it was intended to show forth His humiliation. Would it not have been inappropriate that the Redeemer, who was to be buried in a borrowed tomb, should be born anywhere but in the humblest shed, and housed anywhere but in the most ignoble manner?

By being in a manger, He was declared to be the king of the poor. In the eyes of the poor, imperial robes excite no affection, but a man in their own garb attracts their confidence.

Great commanders have readily won the hearts of their soldiers by sharing their hardships and roughing it as if they belonged to the ranks.

By being laid in a manger He did, as it were, give an invitation to the most humble to come to Him. We might approach a throne in fear and trembling, but we cannot hesitate to approach a manger.

The Key Fact: Christ Still Seeks Needy Hearts

As the palace, and the forum, and the inn have no room for Christ, and as the places of public resort have none, have you room for Christ?

"Well," says one, "I have room for Him, but I am not worthy that He should come to me." I did not ask about worthiness; have you room for Him?

"Oh! but the room I have in my heart is so base!" So was the manger. "Ah! but my heart is so foul!" So, perhaps, the manger may have been. "Oh! but I feel it is a place not at all fit for Christ!" Nor was the manger a place fit for Him, and yet there was He laid.

"Oh! but I have been such a sinner; I feel as if my heart had been a den of beasts and devils!" Well, the manger had been a place where beasts had fed.

Have you room for Him? Never mind what the past has been; He can forget and forgive. Here is the Son of God made flesh. Have you room for Him? Here is He who can forgive all sin — have you room for Him?

There is He who can take you up out of the horrible pit and out of the miry clay — have you room for Him? Here is He who, when He cometh in, will never go out again, but abide with you for ever to make your heart a heaven of joy and bliss for you — have you room for Him?

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LESSON NUMBER TWO

December 28, 1958

"THOU ART THE CHRIST"

Matt. 16:13-27; Mark 8:27-38; Luke 9:18-26

MEMORY TEXT: "And we have learned to believe and trust; and [more], we have come to know [surely] that You are the Christ, the Anointed One, the Son of the living God." John 6:69. (Amplified translation)

The general plan and pattern of the lesson is as follows:

A. The Location. Mark 8:27, 34.
B. The Background. Mark 8:27-29.
C. Peter's Confession. Mark 8:28.
D. The Sermon to the Multitude. Mark 8:34-38.

The Key Word: Christ

One of the startling thoughts arising from a study of Peter's dramatic confession is that Peter and the other apostles did not then understand the full meaning of that confession.

From the very beginning of their recorded association with Jesus, they had realized that He was the Christ. This was the revelation of John the Baptist, though it was couched in arresting and obscure language:

"Behold the Lamb of God, which taketh away the sin of the world." From this the disciples of John understood that Jesus was the Christ.

"We have found the Messias, which is, being interpreted, the Christ." So spoke Andrew to his brother Simon.

Less accurate in one point, but equally enthusiastic, was the exciting news Philip bore to his friend Nathanael: "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph."

Paul declares with resounding emphasis that the central doctrines of the gospel are the death, burial and resurrection of Jesus.

Then how can a person be said to be making a confession that sums up the gospel when he declares that Jesus is the Christ, the Son of God?

Paul puts an enormous content into his definition by using the phrase, "according to the Scriptures;" "how that Christ died for our sins according to the scriptures; and that he was buried, and that he arose again the third day according to the scriptures."

When Peter said, "Thou art the Christ," he meant everything that he understood the Old Testament to declare about the Messiah. *Standard Commentary*

The Key Verse: Mark 8:35

"For whoever wants to save his [higher, spiritual, eternal] life, will lose [the lower, natural, temporal life which is lived (only) on earth]; and whoever gives up his life [which is lived (only) on earth], for My sake and the Gospel's, will save [his higher, spiritual life in the eternal kingdom of God]. (Amplified translation)

Each man has two lives — a lower (or earthly), and a higher (or heavenly). If any man thinks only of the former, and makes everything bend to that, with all its temporal enjoyments and selfpleasing, he will forfeit all right to the latter.

If, however, he learns to sit loosely to that, and is prepared to resign it whenever a strong sense of duty prompts the resignation, he carries in his hand a passport into a higher and nobler existence.

There are many things which may be recovered by ransom or won back by exchange; but eternal life, once forfeited, is past recovery; at least no corruptible things, such as silver and gold, neither thousands of rams nor tens of thousands of rivers of oil, can effect a redemption or offer the least compensation.

The Key Fact: The Cross Is Essential

To the godly afflictions are often as necessary as meat and drink; Standing waters contract mud and breed vermin; a still body fills with bad humors. Fallow and unstirred grounds are fruitful in weeds.

God, in His great wisdom, by trials shakes His children out of security, and makes them more watchful of themselves. Scouring makes metals brighter and more useful.

As children of the Heavenly Father, we know that in Christ we have a Divine Partner, One who is not only omnipresent, but who is at all times both omniscient and omnipotent.

He remains constantly at the other end of our cross, helping bear the burden. Indeed, He carries the heavy end, if we will but call on Him and, in time, will shoulder the weight entirely.

No one carried a cross in the old Roman days but one who was the very refuse of society.

To be willing to carry a cross for Christ means willingness to suffer ignominy, willingness to "go forth without the camp, bearing His reproach." By giving Him first place in our lives, we die to ourselves and to the world and live for Jesus.

LESSON NUMBER THREE

January 4, 1959

JESUS TEACHES FAITH

Matt. 17:14-21; Mark 9:14-29; Luke 9:37-43

MEMORY TEXT: "For truly, I say to you, if you have faith [that is living] like a grain of mustard seed, you can say to this mountain, Move from here to yonder place, and it will move, and nothing will be impossible to you." Matthew 17:20 (Amplified translation)

The general plan and pattern of the lesson is as follows:

A. "They Were Not Able." Mark 9:14-19.
B. "If You Can . . . Help Us." Mark 9:20-22.
C. "Lord, I Believe." Mark 9:23-27.
D. Only By Prayer. Mark 9:28-29.

The Key Word: Faith

Actually the word faith does not appear in our Scripture text, although it is implied throughout the lesson.

Zondervan Publishers have recently produced a new translation of a portion of the Scriptures, known as the Amplified New Testament (see pages 14-15, this *Defender)*. Turning to Hebrews 11:1, we read a very beautiful definition of our key word:

"Now faith is the assurance (the confirmation, the title-deed) of the things [we] hope for, being the proof of things [we] do not see and the conviction of their reality — faith perceiving as real fact what is not revealed to the senses."

Faith in the theological sense contains two elements recognized in the Scriptures. There is an element that is intellectual; also an element, of even deeper importance, that is moral.

Faith is not simply the assent of the intellect to reveal truth; it is the practical submission of the entire man to the guidance and control of such truth. "The devils believe and tremble."

Indispensable as is the assent of the intellect, that alone does not constitute the faith upon which the Scriptures lay such emphasis.

The essential idea is rather that of fidelity, faithfulness, steadfastness. Or, as has been well said, "Faith, in its essential temper, is that elevation of soul by which it aspires to the good, the true and the divine."

Viewed more particularly with reference to its intellectual aspect, faith is properly defined as the conviction of the reality of the truths and facts which God has revealed, such conviction resting solely upon the testimony of God.

The Key Verse: Mark 9:24

"At once the father of the boy gave (an eager, piercing, inarticulate) cry with tears, and he said, Lord, I believe! Constantly help my weakness of faith." (Amplified translation)

The text shows a man that is in earnest. He cried out with tears. They were tears that told how his heart was moved.

We look at this man, and we find that there is more than a general earnestness about him. We see the tokens of a special and active desire to have the blessings which faith was to secure for him.

He seeks forgiveness. Sin is not a light thing in his eyes. He longs for healing of the disease of his soul. To say all in a word, his desire is set upon salvation.

He feels his need of grace for the exercise of faith. "Help mine unbelief." My own resources are not sufficient for it. A true sense of the need of grace to believe is a great step towards the act of believing.

Then, we find that the man does believe. "Lord, I believe." "I must believe" is the first step. The next, "I can believe." The third, "I will believe." The last step, "I do believe."

The Key Fact: Christ Is Our Source Of Strength

In his letter to the congregation at Philippi, Paul said: "I have strength for all things in Christ Who empowers me — I am ready for anything and equal to anything through Him Who infuses inner strength into me, [that is, I am self-sufficient in Christ's sufficiency]. (Amplified translation)

The believer is weak in himself. Looking to the "all things" to be done, he laments this with shame and tears. But he is not alone.

Allied to Christ he is strong to overcome evil and to do good. He has courage and hope. Nothing in the way of duty is impossible.

Paul was noted for his humble spirit; it grew with him. But he was not discouraged. Fired with the noblest ambition, his inspiration was from above.

So with all Christians. In spite of conscious weakness, opposition and failure, "through Christ" they take heart to persevere.

Even though in prison at the time of writing the above, Paul's soul was free. There was peace within, Christ was with him. The Christian likewise obtains his satisfaction, not from without but from within; not from the lower and perishable things of the world, but from the immortal affection of Christ.

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LESSON NUMBER FOUR

January 11, 1959

JESUS EXPECTS TOTAL DEVOTION

Matt. 19:16-30; Mark 10:17-31; Luke 18:18-30

MEMORY TEXT: "But Jesus looked at them and said, With men this is impossible, but all things are possible with God." Matthew 19:26 (Amplified translation)

The general plan and pattern of the lesson is as follows:

A. A Young Man Seeks the Way of Life. Mark 10:17-20.

B. The Young Man Rejects Christ. Mark 10:21-22.

C. Christ's Warning to All. Mark 10:23-27.

The Key Word: Loved

Why did Jesus love the rich young ruler? Because He saw him as he was — pure, enthusiastic, unspoiled though unproved.

It is a false and forlorn view to take of man, that there is nothing beautiful in him before he becomes saintly. The very attractiveness of an unredeemed soul makes us the more keenly desirous to redeem it.

But often, as a cultured tree knows nothing of the husbandries which beautified the stock from which it sprang, and thus caused its beauty, so youths know nothing of the spiritual husbandries of past days, to which they are indebted for the moral attractiveness they have to others, and the moral strength which they themselves deem sufficient.

There is much in common, and even in perverted men, that has a rude, native grace. There is yet more in the sons and daughters of the sincerely pious that has a natural, hopeful bloom about it.

The young man in our lesson hardly knew how much of his happiness as a virtuous person depended upon his being a rich one. People are often happy in their religion because they are happy in their circumstances. They do well because they are well to do.

These are good people, but they are not the best sort of good people. They do honor to religion as their very good master, and to themselves as his very good scholars; but they are dry pools when the rain ceases, for no inner fountain feeds them.

They know not how much Christ can do for them without the world, but how much he can do with the world, to help Him. All such goodness is only hopefully good as it learns that, without trial, it cannot know what is lastingly good.

The Key Verse: Mark 10:21

"And Jesus looking upon him loved him, and He said to him, You lack one thing; go and sell all you have, and give [the money] to the poor, and you will have treasure in heaven; and come [and] accompany Me — walking the same road that I walk." (Amplified translation)

There are those who think that ardent love for an unconverted friend is a misplaced affection; that we should only love what is godly.

But the love of God must be different from the love of the creature. When God loves He loves the whole man, not for his mortal qualities, but in spite of them.

What were the qualities which kindled our Lord's regard for the young ruler?

First, He was pleased at the young man's concern for the safety of his soul. Second, He was impressed with his desire for additional religious knowledge. And third, Christ realized the strength of his moral character.

And yet, all these amiable qualities were spoiled due to his love of this world!

The Key Fact: Morality Is Not Enough

A barren and a fruitful vine are growing side by side in the garden, and the barren vine says to the fruitful one, "Is not my root as good as yours?" "Yes," replies the vine. "It is just as good as mine."

"And are not my lower leaves as broad and spreading? And is not my stem as large and my bark as shaggy?"

"Yes, it is quite true," replies the vine, "but I have blossoms." "Oh, blossoms are of no use." "But I bear fruit."

"What! those clusters? Those are only a trouble to a vine."

Such is the opinion of the fruitless vine. But what thinks the vintner? He passes by the barren vine; but the other, filling the air with its odor in spring, and drooping with purple clusters in autumn, is his pride and joy; and he lingers near it, and prunes it, that it may become yet more luxuriant and fruitful.

The rich young ruler, though he was of sound moral character, lacked one thing — the Lord Jesus Christ.

What is a watch without a mainspring? A sun-dial without its gnomon? A ship without a rudder? And of what value is a soul that has not accepted Christ?

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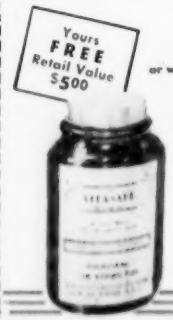

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